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THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VII.] JANUARY, 1866. [No. 1.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
AT WALKER, FULLER, & CO.'S,
245, Washington Street.
1866.

JOHN WILSON & SON, PRINTERS.]

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THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, JANUARY, 1866. [No. 1.

"1866."

ONE can hardly fail to experience peculiar emotions, as, for the first time, he writes the date of the year with one number more. But perhaps there never was a year from which we generally have parted with such deep feeling as the year 1865. Marked, as it has been, with signal events, alternating between the darkest tragedy and the most dazzling glory our nation has ever known, it remains for us, as a people, the most memorable in all our history.

We enter upon the new year with greater hope and greater responsibility than we have ever felt before. The disasters and the achievements of the past four years have culminated at last, bringing us, chastened and taught by all their lessons and experiences, to a condition of affairs unparalleled for its opportunity by any thing that history records. We are, as a nation, stronger than ever, after a war seemingly exhausting; we are cleansed, moreover, of that which hitherto has been as much a hinderance to our prosperity as a blight on our good name; and there is the prospect of a rapid development which no calculation can dare to estimate. New resources reveal themselves so fast, that a vast army, suddenly disbanded, has been instanta-

neously absorbed; and the most violent and unexpected changes of fortune have offered no check to the steady and unexampled accumulation of wealth.

Under such circumstances as these, a new era to our nation has begun. God tried once, in the times of our fathers, the forming of our national life by an initial period of adversity and trial; and it has always been understood that we chiefly owe to such discipline whatever there is of sturdy principle in our national character. He seems now about to try for us, in this, which is the initial period of a new era, the discipline of prosperity. We see not why this may not also be salutary in its way; and (especially since it follows a time when our active sympathies have been so loudly and continually appealed to as almost to have made charity a habit) we believe this experience of prosperity may give to us that generosity and largeness of character, the want of which was noticeable in the Puritan type.

But need we be reminded of the danger which attends this new experience? There is none which requires so much the active influences of religious teaching. Trial naturally leads a man to serious thoughts: prosperity leads rather to forgetfulness of higher things, unless they are persistently and earnestly kept in mind. Hence there was never a time when religious teaching and religious institutions were more imperatively needed, and when their supporters held so serious a responsibility.

To us, as Unitarians, the responsibility peculiarly belongs. Never was there a time to which our particular type of religion was so eminently adapted. The unprecedented degree of intelligence and intellectual activity, the strong love of the practical and real, the uprooting of superstition and prejudice, have all opened the way for our faith, and make this the form of religion which the *times demand.*

We regard it as no mere accident, nor yet as a mere connection of causes with results, but as one more added to the many providential events in which, during this recent period of our history, we have so gladly recognized the direct hand of God, that, simultaneously with this need, there has come upon our body a spirit of awakening such as we have hardly yet learned to view without surprise. Some have been predicting that it was a mere spasm, and would soon subside; but, on the contrary, it is clearly becoming continually more steady and confirmed.

As a denomination, therefore, we begin this year with more of hope than we have ever known before; hope, not chiefly because of the generous interest awakened in the hearts of our members, — though this is indispensable as a basis of our expectations, — but yet more because of the evidence which comes from every side, that our views are suited to the wants and the convictions of our age.

Whether our anticipations of useful activity be realized, rests with God. May we only be faithful to the requirements which we must so clearly see are resting upon ourselves!

OUR DENOMINATIONAL WORK.

III. — Unitarianism and Institutions of Learning.

Perhaps there is no important feature of denominational activity which is more neglected by our body than that which is indicated in the title of this article.

Probably our people are hardly aware of the extent to which, in other denominations, schools, academies, and colleges are made to bear upon the interests of sectarianism. To be sure, they have been familiar for years with the outcry against Harvard College, that it was a Unitarian

institution; and they might have learned, from the earnestness with which the complaint was made, that those who made it were accustomed, in colleges under their control, to make much of such influence in the interests of a denomination: but, so innocent were our people of any disposition to use that college for sectarian purposes, and so earnest were they to give no ground for such a charge, that we imagine there are few now, even of those most jealous of Unitarian influence, who would hesitate to avail themselves of the advantages of that institution for their sons. Harvard College is, however, a fair specimen, as regards the degree of sectarianism it serves, of the very few institutions of learning in the country which can be called, in any sense whatever, "Unitarian."

On the other hand, an inquiry into the condition of a large proportion of the places of education in the United States will occasion surprise to one who has never examined the subject, by revealing how largely they are made instrumentalities for denominational increase.

We find, in a recent Episcopalian newspaper, an able article upon this subject, — giving an account of two Episcopalian colleges in Iowa; one for males, and the other for females. In connection with the description of these institutions, the article urges, as the opinion of leading men in the Episcopal Church, that, owing to the impressible nature of persons of the age of the pupils in such institutions, a strong probability is insured, that, through the respect and affection for teachers and through the thousand formative influences that may be brought to bear, these pupils may be led to a life-long acceptance of the doctrines and polity of the Church. And the recommendation is published, that, in colleges and even in schools, at a very early age, not only religious, but directly doctrinal, teaching be made a prominent feature of instruction.

This principle is not peculiar to any one denomination, or to any one locality, but is very common among the self-styled evangelical sects; and you find, in the reports of many ecclesiastical bodies, as regular returns from the schools and colleges, as from the religious societies, of the number admitted to the Church.

We do not speak of this to censure it. On the contrary, if these sects believe, as they profess, that their forms of faith are absolutely essential in order to salvation, then they are to be commended in availing themselves of the most powerful instrumentality that we can easily conceive for planting widely and surely the doctrines of their creed.

What we would censure is, rather, the indifference, on the part of our own people, to what other denominations regard so much. We could name very many schools — to which, for their deserved excellence as places of instruction, our Unitarian parents unhesitatingly send their children — where organized attempts are regularly carried on, through revivals and other methods, to bring the pupils into the particular church in the interest of which the school is maintained. Nay, more: we could point to many instances in which prominent donors to such institutions are benevolent men of our own faith. They give to them in a spirit of liberality, and take some satisfaction in their gifts as affording proof of their unsectarian spirit. They probably do not know to what extent their liberality is made to work in the interests of the narrowest sectarianism!

We repeat that we do not censure the policy of the other sects, if we once assume their conviction that their views of religious doctrine are essential to salvation. With the serious difference which this difference of conviction occasions, we would be just as sectarian as they.

That is to say, we differ from them in our sense of the sacredness of perfect freedom of belief, and the importance of the fullest liberty in order to the true unfolding of the soul; and in our more complete recognition of the many-sidedness of Christian truth, and of the fact that we have no right, with our finite faculties, to assume that one little creed contains the absolute truth which must be accepted, or the soul be lost. Consequently we could not dare to convert a school, that is meant to be a nursery of free, living souls, into mere machines for forming minds after a narrow pattern of our own. And so, in every school or college over which we might have control, we should not only allow, but encourage, perfect freedom of inquiry and belief; and we would leave the pupils free to put themselves under such religious influences as they might choose.

And yet we would not forget, that, in the period of life during which instruction is given, there is a soul to be guided as well as a mind to be trained; nor would we forget the enduring influence of the views of religious doctrine which the mind receives. And therefore we would have direct and decided religious influence a prominent part of our care; and of course such influence, so far as it might go (unsectarian as we might try to make it), would be more or less distinctly Unitarian.

We shall not discuss this subject so fully as we intended, because a considerable portion of this number will be occupied by an article bearing upon it in connection with Antioch College. We shall therefore content ourselves with simply stating, and commending to serious consideration, the following points, which we should have endeavored to enforce: —

1. Let parents take heed to the kind of religious influences which rule in the schools to which their children are

sent. If they care that their children shall not be sent out into life without any definite faith, to be a prey to every floating opinion; and if they have found in their own cherished faith a comfort and a help, — then we know not how they can be indifferent that their sons and daughters shall at least have its influence offered to them at the time of life when the thousand conflicting influences are striving to shape their plastic natures.

2. Let our men of wealth and benevolence, when they propose to bestow their benefactions for the uses of education, consider that it does make a difference, in the future character of the generations they seek to bless, whether or no the instruction of the institutions they establish be accompanied by a religious culture, and also of what sort that culture be. And let them remember that they are debtors to the faith they own, that what they give shall be in the general interests of Liberal Christianity.

So far as concerns this Association, of course we have no right to appropriate any portion of our funds to purposes of education; though it may be questioned whether, in any way, we could better prospectively serve the interests of our cause than by aiding in the establishment of institutions where the young can come under our religious teaching. But we can indirectly accomplish something for the end we have considered; and that is, by seeking to support religious teaching in places where institutions of learning are situated, and where the young people gathered in them may have access to our influence. We hope that this may be sufficiently attended to, to warrant us in enumerating this among the branches of our denominational work.

NOTE. — The article on Antioch College, referred to in the above article, is necessarily deferred to the next number of the Journal.

THE LORD'S SUPPER.

In the day of great things, the little things need careful looking after. At other times they form the staple of life — getting often more attention than they deserve. But when every seventh man we meet may yesterday have proved himself a hero; when the days are big with the fate of States; when labors, sacrifices, and sorrows are laid on us which severely tax the powers which they develop, — life's lesser things are in danger of losing their proper place in our regard. It matters not in what sphere of life they are, the lesser matters of honesty, purity, humanity, and piety are as liable to this neglect as those of dress and conduct. We must not complain of this, but guard against its overstepping proper bounds. Sometimes we must choose between the greater and the less. Then woe to him who chooses the less. In choosing that, he loses both. Who chooses the greater has the less, and more besides. But, often where we seem compelled to make this choice, we are not really. Then woe to him who takes either, and throws away the other. "These ought ye to have done, and not left the other undone," is the word of not only divine command, but common sense then. The right-minded man will have both.

We violate, then, no propriety, nor show disrespect to the greatness of the time in which we live, by giving our thought awhile, though in itself a little thing, — one often ignored, neglected, or despised, — but which has noble uses; and, far from interfering with any great office of duty, may help to the noblest discharge of the greatest. This is the *Lord's Supper.*

Be not disturbed at my calling this a little thing. In

itself it is such. It has not the keys of heaven. To wickedness it cannot open heaven's gates; nor will they ever be shut against a righteous man who has not partaken of it. It has no magical or miraculous power. No villain can it make holy. Christ would be the first to drive from it him who dared to set it above Justice, Truth, and Humanity. As a substitute for these, it is poison to the soul. If it help not to these, it has no worth. These God *requires*. Without these, possessed or promised, heaven is not possible. Without the desire for these, there is no approach to the Master's table that would not be a condemnation. But he who truly desires these is always welcome there.

But what if it be a little thing? Is that any thing against it? Does it not draw thence some of its beautiful meaning? Its littleness has kept it from abuse; unstained remains its early purity. Then, were it great, it would fail of its end. It would be out of the reach of common men. To the few, capable of great things, it would belong: the many, and they who most feel the need of its influence, would lose it. Again, a little thing may better test fidelity than great ones. Pride and selfishness may join in doing these; but fidelity alone, while true to these, will do the other too. And, lastly, not binding as a command of the law of right, it appeals purely to our will. Gaining no sanctity by doing it, losing not heaven by abstaining from it, we are met by it in neither our selfishness nor our sense of obligation, but simply in our affections. It is a delicate answer to the personal question, "Lovest thou me?" which he, who gave himself for all, asks even the humblest of us all. And so it is our gift to him, such as all may give who wish to be like him. It is the sole thing which he asked of us for himself alone, — in itself so little, and yet meaning so much even for us.

For, though little, it stands in great connections, which give it a peculiar worth and beauty.

1. For instance, it is inseparably connected with Jesus Christ. Without him, it had not been. Were he blotted out of history, it would cease to be. Its whole meaning comes from him. So, among Christian observances, it alone is exclusively Christian. It alone points solely to Christ. Baptism was long before Christ; so a weekly day of rest and worship. The Church represents, besides Christianity, the universal verities of all religion. And Justice, Mercy, Faith, were, and men owned their authority, long before Jesus' birth. This, however, means Christ, and that which comes of Christ alone. Did it simply recall him to mind, would it not be too good to throw away? Are we likely to remember him too much or too well? Is not our danger that of forgetting, or, at least, having no vivid feeling of him; and so of losing the sanctity which he reveals in human nature and life? Does not sin's attraction draw us away from him? Does not the stress of life bow us sometimes so low that we cannot see him? Does not man's intellect, too weak to understand how such as he could have been in human life, raise him above humanity into Deity, or dim the glory of his perfectness, and make him such as we in frailty, ignorance, and sin? And yet he stands pillared on foundations which cannot be shaken, challenging our faith because greater than our knowledge, the "bright, consummate flower" of our humanity; rescuer of manhood from its shame and sorrow and sin, and everlasting witness to that presence and love of God which fill and consecrate every human soul. He stands the fairest and most wondrous fact in human history, — a fact which must have been; a fact which, like the light, is its own evidence, and which no human mind could have created. Is it not of moment to have this brought home to our thought?

2. Again, it is inseparably associated with the grandest hour of his life, — that of his death.

We can hardly wonder at this so attracting men's thought that they almost forget his life. It appeals to the mind with a singular variety of interest. Consider his youth, his vast purposes, how little of his work was done, how impossible that work seemed without his presence; consider the beauty of his character, the wealth of his goodness, the warmth and promptness of his sympathies, the variety and splendor of his powers, and the refinement of his nature; then look at that grim and frightful cross, its unspeakable distress, its disgrace, its crowd of scoffing enemies, its dread loneliness: and as you behold the calmness with which he went to meet it, the utter submission which laid all a ready offering at his Father's feet, and the thoughtfulness which, in that awful hour, gushed out towards those he was about to leave behind, say, if here is not something in human history to be tenderly and sacredly commemorated. Does it not gather into itself and shed a divine glory on all the elements that made his life beautiful and blessed? Is it not a marvel of faith and love both towards God and man? Can we do without the memory of this, which sheds sublimest glory and tenderest beauty on our humanity and the life given us to lead; which so attests the reality and power of the spirit; which reveals an unutterable love; and so lifts the burden of sin and sorrow from our souls? Verily, here, if nowhere else, are love and faith, — love with no tinge of selfishness, faith unclouded by a doubt: love for not only the beautiful and the good, the neglected and the poor, but also the unthankful and the evil; faith in even man who had lost faith in himself: love that loves because of its own overflowing nature; faith that attests and believes because it must: love and faith, then, for all,

— best guaranty of all possible good for all. Is it not well to have something which expressly recalls all this, — a sort of monument to him who was and is it all? Shall we raise monuments of marble and brass to honor and commemorate our great men, and not carefully cherish this already raised to the chief of all? What a monument it is! Its substance no dead stone, but living bread and wine, — the one restoring to the faint and weak, the other life-giving to all. The epitaph upon it words of love unspeakable: "This is my body broken for you; this is my blood, shed for many, for the remission of sins; this do in remembrance of me." Is it not of vast moment to keep green the memory of Jesus, — to keep alive in our thought the fact that he once lived and died and rose again upon the earth? Brought we this thought fairly home to our souls, our skies would surely be clearer, our burden easier, our fellow-men more sacred in our eyes, and life more beautiful with the presence of the Lord God.

3. But this feast has to do with more than memories. It deals with not only dead facts, but living facts. Very early it became the festival of not only commemoration, but communion. Such it must needs have become. For Christ, though passed from earth, is not dead. Never was he nearer his followers than when he had vanished from their sight. He was to be with them always, even to the end of the world, — no longer in the limitations of this narrow and passing life, but in the liberty and power of the boundless unseen. To commemorate him, then, was necessarily at the same time to commune with him. It was to revive and deepen the wondrous sense of connection between them in the flesh, and him in the spirit. And thus, through him, they became, almost unawares, consciously connected with that mighty spiritual world which

the natural eye cannot see, but in which all souls live. He was preparing mansions for them there. As time passed, they entered, one by one, the mansion prepared for them, and rejoined the beloved Master in that new and nobler sphere. And still the promise remained on earth, and still grew in number and in power the ties between the two worlds, until now, to the soul which truly enters into the life of Christ, they are made one. The dread partition-wall of doubt and fear, which separated us from our beloved ones gone into the unseen being, is broken down. The affections which speak their living presence, with voices all the clearer for their pain, are justified. Death has not destroyed, only changed them, and into something so new and strange that our eyes, holden by the habits of flesh and sense, cannot at once perceive them. But they are ours still. And Jesus is ours still. They and he live for us not less, even more, than they did on earth. And from them and him, yes, between them and us, pass communications deeper, firmer, richer, than any that take shape in words, — communications from spirit to spirit, — and through which often we are even here changed into the likeness of a nobler being than we had before, and prepared for the dropping of mortality, and entrance on the life which knows no death.

But this communion is not simply individual, — it is also that of the *body of Christ*, the church, — between her members here, and with her greater invisible membership beyond the veil, and, in presence of these symbols, with him who, under God, is her glorified Head. Here, if nowhere else, and, if I may say it without being misunderstood, *as* nowhere else, she is face to face with him, and with that which he would have her do. If the presence be full of comfort and assurance, it is not less full of warning and rebuke. Is it not good, is it not needful, that she

come thus into the conscience-presence of the great company of holy risen souls, who, in lowly lives, in agonizing self-sacrifice, and in deathless words and deeds, have borne faithful witness to the Divine Life, — and thus learn anew what she must be and do, and quicken her sense of the reality, power, and glory of that invisible spirit, the Comforter, by which alone she can overcome and renew the world?

Around this feast gather thoughts, memories, associations, and hopes such as these. If it be little, they are great. It is open to all, even the weakest and the poorest. And thus it attests the equality and brotherhood of all. Its invitation went first to a few lowly men who loved and revered Jesus. Even the betrayer was not shut out. How dreadful the thought of it afterwards to him! It is for all who wish and purpose to be good. It is their right. It has nothing to do with what is technically called "church-membership." The true church-membership is registered above, not here. Its credentials are the wish and the will to reach the Christly life.

Looked at thus naturally and simply, are there not here thoughts and influences which we all need? Can we do without them, and as nobly live? We cherish the little mementos of vanished dear ones, — shall we call this of no worth? We live in a time of peril, as well as opportunity. The assassin's hand has struck down our president's honored life. A deadlier assassin strikes at our country's heart. We know not what is before us. The time demands self-consecration to the noblest ends. Here is the memorial, the help to such as can never die. "Let us keep the feast," now and evermore.

FREDERIC FROTHINGHAM.

OUR DENOMINATIONAL LITERATURE.

MR. EDITOR,—As you well know, I have been a long time a good deal exercised on the subject of "our denominational literature." I don't just like the phrase; but one has to come to a good many things that he does not like, and I suppose we have got to make this matter of *denomination* stick out a good deal further than we ever have. A great deal has been, from time to time, said of the character of this literature. It has been rather a special brag of ours; but it is very little known to the denomination itself, and no systematic effort has been made to show the people what treasures of truth and life lay close by them. Gauged by circulation, our literature, while it may be very valuable, has been any thing but a success. Our people have been content with being told of its excellence: they do not *know* that it is so.

I am anxious that the present vigor of Unitarianism should not be galvanic. I want it a life, and not a spasm. To be that, our people have got to know, in every way, more about the denomination they belong to. The ministers we have not got: the missionaries we have not got. We must fall back upon the book. The voice crying in the world's wilderness must be the printed page. A book can go where a man cannot. It can be company when we do not want, or cannot get other. The press is occupying the land. The Satanic press is busy. It has largely preoccupied. It must be dispossessed. The sectarian press has a vigilance that is sleepless, and a persistence that halts at no scruple. It is everywhere intrusive and obtrusive. It must be met, — supplemented, if not supplanted. The liberal press has been too timid and dignified; too afraid of other people's feelings; too content with its purity of thought, style, and faith, — not pushing enough in a world in which nothing is allowed, but every thing must be asserted. Our army experience has shown us that something can be done, — that we are often heartily welcome and waited for. The war gave us the entrance to our wedge: let us see that peace drive it home.

Will you take a bit of my own experience in the premises? You know, that a large part, and a weary part, of our ministerial life is taken up in the vain effort of calling as many times at the houses of our parishioners as they expect; and you must have had a blessed experience if you have never been kept waiting an unconscionable time for the lady of the house to appear. I subtract that time from the length of the intended call; for, though "only the minister," my time has in it but the usual allowance of minutes and seconds, and is just as valuable as anybody's. That I might not be utterly the loser, I have made it my habit to get acquainted with the books in the room, — sometimes only an elaborately bound and unusable Bible. In this way I sometimes became better acquainted with the family than in the conversation which ensued. I even saw not only that books were bought upon no plan, that they were poor of their kind, that the itinerant vender of pretentious serials had the inside track, but that children's books, and the more religious books of the elders, were from other publishing houses than our own; that, actually, Unitarian families were getting their religious reading from those whose faith they did not accept. Especially was it so in those isolated families who so strongly and closely cling to us, while all their family and neighborly intercourse is with other and hostile sects. The book is the thing the family cannot do without. Very few, even of those whose life is among books, know what to buy; and common readers buy what they hear others speak of, or at a hazard.

I set myself to remedy this, so far as I could. I found a good man to visit every family with a list of such books as I then wanted to have circulated. I drew a map of the city, and the exact location of every house, with the occupant's name. I then said on Sunday, that such a person, with such books, would call at the several houses; and that, to save everybody's time, I hoped husbands and wives would talk the matter over, and be ready with a definite answer when the agent came. It worked like a charm. I cannot now remember the number of books sold; but it far exceeded my expectations, and my agent's sanguine hopes, while a good many books were asked for and

bought which I had not thought to include, — and among them, I remember, a set of "Palfrey's Lectures on the Jewish Scriptures," to a most worthy mechanic, to whom I should never have dreamed of recommending it. Similar experiences, on a smaller scale, have convinced me that all that is needed is for the minister to show a little heart in the premises.

I have been planning the same thing here, and should have moved long ago; but I have been waiting for you to move first. Now that you move, you don't "walk large" enough for me. I have great respect for the Unitarian Association publications, and want them; but there are many Unitarian publications beside, and I want the list complete, with prices annexed. Then I mean to have this completed list printed and copies placed in the pews, with the request that they be taken home, looked over, talked about, decided on, and such books as are wanted marked with a pencil, the individual's name written at the bottom, and left in the pew the next Sunday. Then the sexton shall see to collecting them, making up the packages, and the delivery, with such modifications as may be needed in different places. I believe this plan would be of great benefit to the individual and to the sect. If the minister pleases, it can be done.

It may be best, though I don't see why, that the books on your "Journal" cover should be only your own; but it is not best that any movement by the ministers should be confined to it. We want to bring our people in contact with the best liberal thought of the day. And the work does not stop with them. Every Unitarian family touches somewhere families of other faiths. Books are interchanged, prejudices are corrected, sometimes doubts removed and faith cleared. I am amazed, now and then, at finding that a Unitarian book has gone and been welcomed, where a Unitarian man or woman would be considered obtrusive and turned out.

We need not only more faith in our faith, but more faith in our literature, — really the great means we are to-day to look to in the work mapped out. And we want other books, — not scholarly and dry, not sermons and elaborate treatises, but short and pithy statements of doctrine and duty, from to-day's

stand-point, for the car and steamboat, for the great reading mass whose one book is the newspaper. The best thing the Unitarian Association can do to-day is to lop off some of its widespread, feebly-growing branches, for which it has not root enough, and concentrate itself into a popular religious newspaper, which shall be subscribed to by the East, but shall be scattered broadcast by regular agencies West and South. The newspaper is your to-day missionary. Why not have a "Zion's Herald" that shall dog the "New-York Herald" everywhere, until the Satanic shall yield to the liberal press?

This introduction of our literature will do something toward giving a more wholesome tone to the Sunday at home. Very largely is the day a wasted day, and the serious book the last thing in the hand of adult or child. Religious literature, let us own it, is insufferably dull. It wins no one. But it need not be so; and there ought to be wit and wisdom enough in such a body as ours to find that *juste milieu* which shall make a healthy book palatable. If we will put really valuable books into our homes, living books, — books out of men's lives, speaking to men's lives, — not only our societies, but our homes, our men and women, will be regenerated.

I want, too, to see a different class of tracts. Our old ones do not meet the to-day want. The manner in which they are seized — I am perpetually obliged to renew a large supply kept at my church door — shows me what may be done this way. Short, pithy, well-printed statements of doctrine and duty, — not more than six or eight pages, — fresh and vigorous, by to-day's men, are what we want. Some of these should be specially for young men. Some might be merely judicious selections of the best thoughts of best thinkers, — three or four pages of extracts upon a single or kindred topics, — the nuggets that lie in big, deep books, and which the common reader would never dig for. I have thought, perhaps, that single pages would be valuable. But I am getting prolix. Unitarianism has had a pretty good stirring, but it needs stirring yet. It seems to me that some things are quite as practicable as others.

J. F. W. W.

THE INDIA MISSION.

BELIEVING that all the friends of our Association would be glad to hear from other sources, as well as through the letters of our Brother Dall, in regard to the working of our mission in India, we have taken pains to gather, so far as possible, independent information on the subject.

We propose soon to present an article giving a complete account of this mission and its results. Meantime, we are glad to publish a few letters which have been lately received.

The first is from one whose name is already familiar as a friend of the mission.

29, CHOWRIN GHEE, Oct. 1.

DEAR SIR, — The mail of a few days ago brought a letter from you, which Mr. Dall has shown me, expressing a wish for some independent information touching the present status, aims, and prospect of the mission. To answer these points at length I have not time, as I go on board to-morrow, to return to Rangoon; but a few remarks may perhaps partly supply the sort of information you want. It must be now some twelve years or thereabouts since I first made Mr. Dall's acquaintance, at the house of a friend, whereby I was led to attend his services. The result was, that I attached myself permanently to his congregation, giving up attendance on the Church of England, and have since felt great interest in the progress of his mission. The great and numerous difficulties Mr. Dall has met with may not be unknown to you; but they are not what I now write about, save that Mr. Dall has achieved a position almost single-handed, which he may, I think, be proud of. As far as I gather, you wish for information on three points: 1st, Is the mission teaching of a sufficiently distinctive Christian character? 2d, Is Mr. Dall generally effecting what may reasonably be

expected of him as a Unitarian minister, touching miscellaneous mission labor? 3d, Are the prospects of the mission encouraging?

My reply to these three points is unquestionably affirmative, especially to the last, as I will show.

The work of teaching and the matter taught, the *religious level* to be sustained, if I may so speak, is, I know, a matter of considerable difference among very excellent people. My own opinion is, that no one is so fitted to judge this as the missionary himself; but so do *not* think, I know, many estimable doctrinaires across the water. I have in my eye the lamentable damage done to the American Baptist Mission in Birma, by the interference of the Home Board with the routine of missionary work in Birma; and I suppose it may be taken as a fact, that Boards at home, reflecting on what was done by preaching in apostolic time, lay less stress on education than on more strictly religious instruction. At the same time, *practical workers* find that education must go on *pari passu*, — must often, indeed, take the prominent place in a missionary's labor. I believe this experience is universal. If I were asked, therefore, if Mr. Dall makes religion as prominent as he could, I might answer, *No.* If the question, however, were, "Does he make it as prominent as he *should?*" I should answer, "Most assuredly." All Hindoo youths are so anxious to benefit by our instruction, that they will *submit* to any religious exercises exacted from them; but any distinctive service would simply be *submitted* to, and fall as water from a duck's back. Mr. Dall's efforts are rather directed to convey Christian truths, not so much by formulas as by confidential intercommunion with the pupils, — by a personal rather than a routine path. The instruction imparted is much the same by either plan; but the *influence* obtained is very different. As Mr. Dall's school now gets aid from Government, it is officially inspected, and its thorough efficiency secured; so I need add no more on that point. General work is well looked after, and must occupy much time; and the circle amongst whom Mr. Dall's influence is spread is not a narrow one. Sunday services are held, but are not well attended from local causes. In the first place, pecuniarily straitened as Mr.

Dall is, he is glad enough to get any place he can at a moderate rent; for rents now are something *enormous*. Even had he a greater chance, the spot best suited to a European congregation would be worst suited for the natives, and *vice versâ*. The Sunday services, however, are not, in my opinion, the most pressing duties of a *missionary*. If there is one point I think our mission falls behind in, it is in the matter of *publication*. This should not be, but it is no fault of the missionary. Mr. Dall has, I think, a press; but to work it requires a steady monthly outlay, which is not supplied. I would urge a handsome appropriation for this purpose as one of the most urgent wants of the mission, which greatly needs an organ of expression.

As regards the maintenance of the mission, and its prospects, I think the time was never more inopportune for lukewarmness or hesitation. The native mind is just now agitated with the budding of great truths. The axe is at the root of the old tree of superstition; but what the result will be no one can say. Of one thing I am certain, that *Hindoos*, meaning Bengalis, will never as a body become Church-of-England men, or any other prominent Orthodox sect of Christendom. Consistent Unitarians they may become, and I hope will.

Already the sect of Hindoo Unitarians, as they are called, the Bramah sumaj or Bramres, is acquiring great importance; and I see no reason why numbers of them should not become essentially Christians. Nothing is so likely to conduce to this as the existence here of a mission such as Mr. Dall's, but, of course, supported *adequately* to the work to be effected. At present, the mission has no organ; and this is what is just now, for the above reasons, most urgently required.

The Bramres are exciting great interest just now, and are gaining strength; and the only sect that can possibly benefit by this movement is, I think, that of the Unitarians. I hope, therefore, there will be no talk of giving in, but rather of greater efforts being made, and support tendered to Mr. Dall more commensurate with the work to be done.

Pray, excuse this hasty letter; and believe me, dear sir, yours sincerely, W. THEOBALD, Jr.

Rev. C. LOWE.

The following is from a gentleman who has been for more than thirty years a merchant in Calcutta and the North-west of India: —

CALCUTTA, Oct. 1, 1865.

DEAR MR. DALL, — You have asked me for my opinion of the working of your mission in India, and I am happy to say it is favorable in the highest degree. I have been nearly thirty-three years in this country, and have been in different parts of it for various periods, and for many years was a subscriber to the mission at Meerut, in the North-west Provinces, and have had many opportunities of witnessing street-preaching, but never to an audience of above a dozen, some of whom stayed out of curiosity, others to laugh and scoff at the preacher, and a few to see if any pecuniary advantages were to be gained by professing Christianity; and, during my long residence at Meerut, I never recollect to have seen a single baptized native convert who was not a pensioner on the mission funds. A sum of one hundred rupees, monthly, in Calcutta, would ensure at least ten converts always on your list; that is, such converts as money and self-interest will make. I am convinced, that, by your system, the first great object is gained, viz., securing an audience; and it is no light advantage for a zealous, painstaking missionary to have an opportunity of addressing from two hundred to three hundred Hindoo boys daily. You don't come upon them abruptly, and, as it were, force Christianity upon them: your example, precepts, manners, customs, and ideas are gradually instilled into heir minds; and my firm conviction is, that you are "broadcasting" seed to bring forth at some future day a hundred-fold.

Not the least element in your success is the uniform affectionate regard which your pupils entertain for you, which, in my judgment, must tend to most satisfactory results; and I believe that the mission, as at present conducted, will eventually produce more real converts than all the street-preaching and other means pursued throughout India.

I remain yours very truly, WILLIAM MUSGRAVE.

To the Rev. C. H. A. DALL.

The following is from the late chairman of the Calcutta Board of Trade: —

CALCUTTA, Oct. 7, 1865.

MY DEAR MR. DALL, — I readily respond to your request for a short expression of my opinion as to the value of your methods of Christian labor as compared with those of other bodies of Christians having the same object; namely, the conversion of the heathen.

And I may without vanity claim some weight for my opinion from the facts, that I have been a resident in Calcutta for the last fourteen years, intimately acquainted with you and your work for four or five years; and that I am not a member of the Unitarian body, although strongly sympathizing with the liberal and progressive spirit which characterizes it.

If by "the conversion of the heathen" is meant the baptizing of them into connection with particular branches of the Christian Church, it must be admitted that the Unitarian mission has done very little. Indeed, if the success of Christian missions in India is to be tested by the numbers who have thus embraced Christianity, they must, one and all, be pronounced failures.

Half a century's experience of missionary work in India has afforded a fair test of what can be done by "preaching the word." And what is the result? That it is almost powerless until the condition of the people has been raised by education. One of the earliest plans of the Baptist Mission was the establishment of a college at Serampore, for the education of native evangelists, who should go forth to preach the gospel to their fellow-countrymen. The scheme proved a vast failure; and with commendable wisdom, bought by dear experience, within the last ten years the college has been turned into a school, in which three or four hundred Hindoo boys are educated, under the superintendence of a missionary of first-rate abilities and high Christian character, but who is unable to address a word to them in their native tongue.

The name of Dr. Duff will be familiar to your American friends in connection with the Free-Church Mission. It is to him that one of the noblest institutions in India for the education of the natives owes its origin. Seven or eight hundred

boys are daily taught in this school (which is entirely conducted by missionaries, who give their whole time to the work) in all branches of secular knowledge. Similar institutions exist in connection with the established Church of Scotland and the London Missionary Society. Besides these, there are missionary schools in every district throughout the country where a missionary is stationed.

I cannot, therefore, be wrong in asserting, that education is universally recognized as an important, if not the most important, branch of missionary work in India. And I believe, that, in devoting your energies to the education of the rising generation, you are not only following what may be regarded as an established precedent, but that you are laying the surest foundation for the spread of the principles of Christ's religion among the natives of India.

One of the most important agents in the hands of the Baptist Mission is their printing press, from which issue copies of the Scriptures in the various native tongues, and numerous tracts and other publications. An agency of this kind, even though on a much smaller scale, might be employed under your direction to great advantage; and I often regret to see your beautiful little press standing idle for want of funds to set it in motion. There is a very large class of educated natives to whom the simple doctrines of Christ's religion would be very acceptable. The earnest spirit of inquiry which is spreading amongst them requires to be supplied with some simple and well-defined truths.

I sincerely rejoice that your American friends have continued their support to your mission, and shall be very glad if any thing I have written tend to convince them, that, in your earnest and self-sacrificing efforts, you have chosen a way which, under God's blessing, may hasten the coming of the kingdom of Christ on earth.

Believe me, my dear Mr. Dall, sincerely yours,

JAS. B. KNIGHT.

EXTRACTS FROM THE MONTHLY REPORT OF REV. C. Y. DE NORMANDIE,

MISSIONARY OF THE UNITARIAN ASSOCIATION IN RICHMOND, VA.

AFTER a very interesting account of his first experiences in Richmond, and of his efforts to procure a suitable place of worship, he relates that he at last procured, with great difficulty, a Universalist church, much dilapidated; and that he put it in such repair as to be adapted to his purpose, and obtained a lease of the house, on behalf of the American Unitarian Association, until the middle of April next.

"I have held seven services, including the National Thanksgiving, with an average attendance of thirty-eight. The highest number present at any one service was fifty-eight; the lowest, fifteen, at the Thanksgiving service. . . .

"I think the prospect is quite good for the organization of a society on a broad, *free*, liberal basis. It will be slow and laborious work, however. The public mind is in such a state, politically and financially, that the people have but little thought except in regard to their present pressing needs. Capital is sunk, labor is disorganized; and in these ways the wicked attempt to overthrow the Government has rebounded upon those engaged in the rebellion, — prostrating their energies, crushing them to the earth, — reducing to want, almost to beggary, those once in affluent circumstances. Many now see that the success of the rebellion would have been their ruin, and the ruin of the country; and submit to their unhappy and unfortunate condition, patiently hoping for better days. Others picture to themselves, what could never have been, a great, prosperous commercial nation under Confederate rule, with 'slavery as the corner-stone' of the confederation; and are bitter, unreasonable, and unreconciled to the failure of their effort. But, whatever view they may take of affairs, however reconciled or unreconciled they may be to the re-establishment of the author-

ity of the Government, they are absorbed now almost wholly in devising means of subsistence. This sad state of affairs has been rendered worse just now by the withdrawal of rations on the part of the United States Commissary Department, and turning the *poor* over to the city, to be cared for by it. The treasury is empty, and there seems to be no way to fill it; and all at once, the supply of about four thousand rations to the poor whites, and six hundred to the poor black, — a difference that should be noted, by the way; for the colored population just about equals the white population, while the rations are issued to just about one seventh the number of blacks, — this supply is suddenly cut off by order of the Government. Should this order not be countermanded, there will be a great amount of suffering through the entire winter, even with all that the charitable hearts of our Northern people may prompt them to do. Crime, the amount of which is already terrible, will greatly increase; and there will be scarcely any security for property, or even life. You can judge somewhat of the moral condition of the city from the report of J. N. Croft, Chief of Police, covering the time from Oct. 1 to Saturday, A.M., Dec. 16. In a city of about fifty thousand inhabitants, there were arrested, for almost every possible crime, 'of white males, 440; of white females, 65; of colored males, 319; of colored females, 116; of soldiers, 208; of policemen appointed to keep order, 51, — making a grand total of 1,199 arrests in about two and a half months.' This report is more eloquent in regard to the moral tone of the city than any words from the most gifted pen or lips. The work of lifting up to the level of Christian civilization, and the dignity of freemen in Christ Jesus, this mass of human beings, will be a herculean task, and require all the missionary spirit and energy both that the North has to spare. It is a noticeable fact in regard to crime, as in regard to the distribution of rations, — if these facts may be relied on as proving any thing, — that the black population of this city, whatever it may be elsewhere, is in a better condition than the white citizens. There are not so many arrests for crimes; it is not necessary to deal out so many rations. Besides the efforts put forth directly in the work of my mission, I have visited all

the schools of the freedmen, and the schools for the white children, established by the 'Union Commission,' C. Thurston Chase, Superintendent. The white schools contain about three hundred and seventy children. *One school* for colored children has an average attendance of about five hundred. This school is kept in the African Baptist Church, Broadway, of which Rev. Mr. Stockwell, recently from Springfield, Mass., is pastor. On Thanksgiving Day, I went to the Orphans' Home at Camp Lee, under the charge of Quakers from Philadelphia, and addressed some four hundred men, women, and children, and saw them surround the tables groaning beneath their load of good things. There is much doing here for the intellectual and moral advancement, and also for the comfort, of God's little children and suffering poor: but much more ought to be done; and I feel daily, as I go about the streets, that I should love to give myself wholly to the work, for it would produce *visible* results: the blacks particularly respond quickly to any efforts in their behalf. Our liberal views would, I think, be readily embraced, and find good soil in the hearts of the freedmen. At all events, our practical Christian efforts do not go unappreciated. With an earnest desire that more laborers may be sent into the field, already white to the harvest,

"I am, yours truly,

"C. Y. De Normandie."

REPORT OF REV. CALVIN STEBBINS.

The affairs of the Church in Charleston, S.C., are in a condition far from satisfactory, as regards the re-establishment and growth of a religious society. The secular press has already made known something of the difficulty with which our missionary has had to contend, growing out of the deep-seated animosity on the part of the people against the North. At present, the state of things is too unsettled for us to care to publish the details, as we have

them from Rev. Mr. Stebbins, in his almost daily reports. We shall do so, however, at some future time; and are confident, that, whatever the result of his mission may be, he will command the respect and approval of the denomination for his firm, and yet kind and conciliatory, course.

We print only that portion of his report which describes his work outside of the pulpit and parish:—

CHARLESTON, S.C., Dec. 11, 1865.

MY DEAR SIR, — On my arrival in this city the last week in October, I found a state of things very different from that I left last July. Business has recruited. Northern capital has made the city look like a new place. The people have returned in multitudes. When I left, there was but one newspaper in the city; now there are three, — all under the charge of rebels. The tone of these papers is very curious. The "South Carolinian" takes a very sensible view of the negro question, but is rabid on every thing else. The "News" had an editorial the other day on taking up arms again! And so the thing goes. The hostility to Northerners is becoming daily more outspoken. And I am told by the editor of the "News," — who is a South-Carolina man, — that, if the troops were withdrawn, a Northerner could not stay here. But more of this presently.

The poor are in about the same condition as last July. It is not uncommon to find a family who have had nothing to eat for one day. An example of this will give you some idea alike of the condition of things and the state of feeling: The Rev. Mr. —— has lost his place; and such is the prejudice against him because he preached to the Yankees, that he is out of employ, and cannot get any thing to do in the way of his profession. Through a mutual friend, his wants, which were imperative, were made known to me. Our friend, at my request, invited him to state his case to me. He did so; and it was bad enough. I helped him to keep his family together; for he was so driven, that he was going to put his children upon the city to keep them from starving.

When I came here, the House of Industry had been in operation about two months. Over three thousand dollars had been

put into it, and it was a thousand in debt. It came near breaking down. It is a good thing, and just what I want to put single ladies into. It was governed by a committee of citizens; and they had well-nigh run it into the ground, and were about giving it up, when the two ladies who started it came to me for help and advice. I had studied into the whole thing, and felt, that, if the committee were out of the way, it would go alone. So they were got out of the way; and, to their great surprise, the House has ten more inmates than when they had charge, but it has five less servants. The servants were dismissed immediately; and, by that means, $150 per month was saved, besides the board. I purchase the provisions, and a strict account is made to me. The House is now paying its way. I have spent about a hundred dollars on it. But shoes and clothing have been the great demand.

I have received —

From a friend	$2.00
From a *Northern* friend	500.00

I ought perhaps to say, that, in the House of Industry, the marketing, under the committee of gentlemen, was eight dollars per day: it is now between two and two and one half.

Among the little matters which interest me, was an old book which I found in a junk-store. It turned out to be the vestry-book of St. Michael's Church. The record commenced April 16, 1759, and ends May 30, 1824. It is a document of great historical value. I returned it to the church, and had the pleasure of showing the gentleman into whose hands I delivered it the oath which his great-grandfather took as first warden of the church.

I have been long in search of a negro to educate for the ministry. Other denominations are using them as preachers, and with great success. I have found a young man, or rather a middle-aged man, — a man of thirty years, who was a member of the Dutch Reformed Church, and became a Universalist. He was born in Holland, but speaks English very well. He is a man of good sense. He has been in the army, and has a lieutenant's commission. He is spoken well of by all the officers of his regiment; and I can get letters from them if you wish.

Inclosed you will find a letter from him, addressed to me, on the condition of the negroes here. He has a large acquaintance in the city. His brother is a doctor here. Can we do any thing for him until he can get started? He is very sure of success, and has been circulating our tracts among his friends who can read. His views are very clear and sound. Write me soon about it. I can use him to good advantage. He teaches a little school of his own now.

REPORT OF REV. C. G. AMES.

San Francisco, Nov. 28, 1865.

Dear Mr. Lowe, — Taking passage from New York, Oct. 2, in an ocean steamer, I slipped across the parallels to the Isthmus, was shot over by railroad to the Pacific side, then sidled up the meridians to the "Golden Gate;" reaching San Francisco in twenty-two days, — a voyage unusually quick, smooth, and pleasant, yet exhausting, as the hot fortnight spent between the tropics was almost wholly unrelieved by sea-breezes.

California is a strange land, full of surprises to a new-comer; but the people whose acquaintance I have made are so cordial in their welcome, and so much like "our folks," that one has hardly room for the feeling of a stranger. It takes a little time to adjust an imported constitution to this singular climate; and you are aware that I brought away from the East no very large capital of vitality. Meanwhile, I am complying with the wishes of your Board by sharing the labors of Rev. Mr. Stebbins. On the Sunday morning after my arrival, he spoke in the church a word of generous welcome, — noble words also for the great cause. The pulpit was given to me in the evening; and it has been mine every Sunday evening since, as also one Sunday morning, when I urged the pastor to go out of town. Have looked in at the thrifty, cheery Sunday school, and met twenty of its teachers at their weekly gathering in the parlor of the church. Have preached once in the City Hall of San José, — a sprightly young city, fifty miles south of San

Francisco, and connected with it by railroad. A hundred hearers met me there; and, from decided expressions of interest, as well as from what could be learned of the character of the people, there is no doubt that a congregation, respectable in numbers and moral power, could easily be gathered.

Considerations of health, and the advice of those who know the climate, together with the invitation of Mr. Stebbins, incline me to spend most of the winter — "the rainy season" — in this city; sharing the pulpit work, as heretofore. There is need of this partial relief: the minister's first year has been a continuous and severe strain. The process of acclimation makes a heavy draft; public and private duties are numerous and exacting. Then it will be borne in mind, that he came to a mourning people; and, though comforted, they mourn still. The inevitable ebb of numbers, interest, and enthusiasm, which followed Mr. King's death, made the work of his successor peculiarly trying. No personal bravery or devotion, no sympathy of the people, can be proof against the wear and tear of nerves in such a combination of conditions. But, as Mr. Samuel Bowles wrote from here to the "Springfield Republican," while "no man can fill another man's place," Mr. Stebbins is abundantly competent, through the good gift of God, "to make a place of his own." If such words and works as his did not find increasing access to the people, and increasing appreciation, why, then, alas for the people! But he has already "made a place;" and his power and influence, wholly consecrated to the noblest ends, will grow with the growing years.

As ever,

CHARLES G. AMES.

REPORT OF REV. W. R. COLE.

AN interesting report has been received from Mr. Cole, who is engaged as missionary of the Association in Iowa. He gives an account of his labors in various places, and speaks with hopefulness of the prospects for a liberal so-

ciety in four prominent towns. There is not space for this report; we insert, however, a letter supplementary to it, which has been received from a gentleman in Ottumwa.

OTTUMWA, IOWA, Dec. 20, 1865.

REV. CHARLES LOWE. Dear Sir, — The Rev. Mr. Cole has been here several days, organizing a Unitarian society in this place. I thought, when he came here, there was no prospect for a society, and rather advised him not to attempt it; but he has preached two Sundays, and also Mr. Brittan, from Mount Pleasant, one Sunday. Mr. Cole has canvassed the city this week; and he finds there are thirty or forty families who would attend a Unitarian church. We have started a subscription-paper, and find that we can give $1,000 a year. I have no doubt that, with the right kind of a clergyman, we can build up one of the best societies in the West.

Mr. Cole is entitled to credit for the energy he has displayed in organizing this society; and I hope he will meet with equal success in other places. We call our society "The First Unitarian Society of Ottumwa."

MEETING OF THE FRANKLIN EVANGELICAL ASSOCIATION.

A MEETING of the Franklin Evangelical Association was held in Springfield, Mass., on Thursday, Nov. 30, under a similar call, and for a similar purpose, to that of the meeting of the Cambridge Ministerial Association, of which an account was given in the December Journal.

The meeting was called to order by Rev. J. F. Moors, Scribe of the Association. Prayer was offered by Rev. Dr. Stebbins; and Judge Wells was chosen President of the Convention.

Every parish included in the Franklin Evangelical Association was represented.

After hearing the statement of the Secretary of the American Unitarian Association, and of the Secretary of the National Council, earnest addresses were made by Rev. Dr. Bellows, Rev. Dr. Stebbins, Rev. Messrs. Ham, Frothingham, Noyes, Nightingale, Moors, White, Jenkins, Hosmer; Messrs. Walker, Wells, and others, — all expressing their readiness to co-operate in the movement for raising funds for the American Unitarian Association.

A sum was mentioned as the fair proportion to be raised by the churches of the Franklin Evangelical Association; and Rev. J. F. Moors, Rev. J. R. Hosmer, George Walker, Esq., A. Parsons, Esq., and Hon. Samuel F. Lyman were appointed a committee to make arrangements for its collection.

INFLUENCE is to be measured, not by the extent of surface it covers, but by its *kind*. A man may spread his mind, his feelings, and opinions through a great extent, but, if his mind be a low one, he manifests no greatness. A wretched artist may fill a city with daubs, and, by a false, showy style, achieve a reputation; but the man of genius, who leaves behind him one grand picture, in which immortal beauty is embodied, and which is silently to spread a true taste in his art, exerts an incomparably higher influence. — *W. E. Channing.*

MOST Protestant sects are built on the Papal foundation. Their creeds and excommunications embody the grand idea of infallibility, as truly as the decrees of Trent and the Vatican. — *Ibid.*

MRS. GASKELL.

We see with sincere sorrow the death of this lady recorded in the English papers.

Few women ever emerged into the literary world so suddenly, or acquired so wide a reputation, by the publication of one book. The novel of "Mary Barton" was produced under the pressure of affliction, to turn the author's mind outward from herself. It won all hearts, and is one more example added to the many cases of the best works of genius being born from the invincible energy which the soul puts forth under the storms of life. "Mary Barton," though the first, was considered the best, work of Mrs. Gaskell; but that was enough for one lifetime. She wrote of what she knew, and saw with her own eyes. How otherwise should a novelist write? He may cram his mind with French novels, and be able, at length, to produce a book after the manner of the French. It may be an artistic thing, but the heart is what we want. We want to feel the author's heart pulsing in his characters: so it was with "Mary Barton."

Mrs. Gaskell's "Ruth" was well written, but not especially original. Her "Cranford" was spicy, and undoubtedly true of village life in some places, though not everywhere. Her later books we are not familiar with, with the exception of the "Life of Charlotte Brontë." This was a very delightful book. The subject was fascinating; and there is great vigor in its portraiture of character. We regret that the writer should have indulged in personalities during the lifetime of Miss Brontë's relatives, especially as she does not seem to have had the best authority for some of her statements.

It is not, however, Mrs. Gaskell's books which give her a place in the columns of this journal; nor merely the fact

that she was the wife of a Unitarian minister. She was interested in all phases of liberal thought, and in all practical philanthropies, — in all the tender sympathies which should draw the rich and poor together as one family in the sight of God. She thought much of the condition of the blacks in this country; and her heart beat in unison with us of the North during our terrible struggle. One of her last efforts was a book treating of our late conflict, and dedicated to one of our own countrymen.

She died suddenly, while sitting among her daughters. May her spirit fall on them, and lead them forth to aid in the regeneration of the world!

SERMONS FOR CHILDREN.

BY REV. A. P. PEABODY, D.D.

Published by the American Unitarian Association.

We wish to call special attention to this volume, which is just issued by this Association. It contains four sermons:

1. How to be Religious.
2. Use and Abuse of the Tongue.
3. False Shame.
4. Memory.

The sermons were first preached in Portsmouth, N.H., and many there will remember the earnestness with which they were heard, and the profound impression which they made. We cannot doubt, that they will be eagerly welcomed by parents, and by all who are interested in the religious welfare of the young. They are printed in an attractive form, and the book is admirably suited for a gift-book to the young.

It will be sent free, by mail, on receipt of price (75 cents per copy), on application to the Secretary of the

American Unitarian Association, 245, Washington Street, or to Messrs. Walker, Fuller, & Co., Boston, or James Miller, New York.

JOTTINGS FROM THE RELIGIOUS WORLD.

AN intelligent Russian gentleman, now travelling in this country, informs us that the book which is at present being more widely circulated and read among his countrymen than any other, is a volume of the writings of Dr. Channing. Undoubtedly the principal reason for this popularity is the interest now felt in Russia in the subject of emancipation; but the whole tone of liberal thought pervading these writings seems to find acceptance.

THERE seems to be still a misapprehension in many quarters in regard to the action of the Unitarian body, at the National Convention in New York, with regard to the acceptance of a creed. A book has just appeared, entitled a "History of Rationalism," by Rev. John F. Hurst, apparently fair in most of its statements, in which the assertion is made, that "the refusal of that Convention to adopt the Declaration of Faith presented by A. A. Low, Esq., indicates very clearly the unwillingness of a large portion of the Unitarian clergy of the United States to occupy an evangelical position." We deem it right to repeat (what, however, must generally be sufficiently understood), that this refusal had nothing whatever to do with the theological position of the members of the Convention, and is in no way an indication of it. It was only an emphatic expression of their unwillingness to bind the denomination by a creed! and, in point of fact, the Declaration referred to was probably entirely acceptable in itself to the individuals, who, on the ground we have mentioned, were the most earnest in opposing it.

WHAT a merciful God our Baptist brethren believe in, — a God who damns poor heathen men and women because they died without ever having heard of Christ! We clip the follow-

ing from the Baptist "Missionary Magazine" for December, being a portion of the report of a missionary in China, describing his conversation with a new convert: —

"Words cannot express my feelings, when, at another interview, he asked me if God would hear him if he prayed for the souls of his deceased parents. I told him he could not pray for the dead. *None but the living could repent and believe.* He only wanted to pray for his father and mother, and, with tears in his eyes, said, 'Is there no way for them yet to be saved?' They have only been dead four years, but they had never heard of Jesus and of God. How could they be saved?"

IMMEDIATELY on the evacuation of Richmond by the Confederate army, the New-York Tract Society began a work in the South, which, from its energy and success, is worthy of special notice. It established an agency and opened a depository in Richmond; its agents and colporteurs began the work of exploration, visiting from house to house, organizing schools, distributing school-books and religious publications. In this way it has already furnished its publications to more than two hundred schools in the State of Virginia. All its publications, even the primers for the schools, contain some religious instruction according to the Calvinistic Faith. The American Tract Society has its agents and colporteurs in seven States doing the same work as in Virginia, and its system is admirably organized and exceedingly effective.

WE note with satisfaction the evidence of renewed activity and earnestness in all denominations in our country. "Zion's Herald" gives the missionary appropriations of the Methodist Church for the present year, amounting in all to $1,000,000. Of this sum, $301,242 is for missionary work in the Southern States.

AS one of the signs of awakening in our own denomination in this country, we call attention to the recent improvement in those of our leading publications. The "Christian Inquirer" was the first to make a change; and the numbers which have already appeared, since it assumed its new form and editorship, have established it as a first-class religious newspaper. The

"Christian Register" has been purchased by a company of gentlemen interested in our cause, with the design of doing what individual enterprise could not afford to do, in the way of giving to the paper an excellence commensurate with their sense of the importance to the interests of Liberal Christianity, of a weekly paper that shall carry into all our households the fresh earnestness that has been kindled in our denomination. We shall be surprised, if, with both these papers, the greatly increased circulation does not render the outlay of money rather a profitable investment than, what the proprietors are willing to make it, a gift to the cause. No family in our denomination, that can afford to take it, ought to be willing to do without one or other of these papers.

THE "CHRISTIAN EXAMINER" is also about to undergo a change. Of late years it has rather disclaimed a denominational character; but, as announced in the prospectus, it could not withstand the increasing interest on the part of the Unitarian body, and its "sense of obligation in respect to the propagation of its theological opinions, and the extension of its organized influence." Under the joint management of Rev. Dr. Bellows, Rev. J. H. Allen, and Rev. W. R. Alger, we can be sufficiently sure, not only that its former "scholarly and literary excellence will be preserved and increased," but that it will be an earnest exponent of whatever is best in the religious life and spirit of our times. The only feature of the change which has not been welcomed is the transfer of the place of publication. There are many who cannot but regret that it is no longer to be published in Boston, where are clustered the memories of the richest of our denominational influences in the past. But perhaps there is a compensation for this in the fact which the change reveals, that Unitarianism is no longer in any sense a local faith, and that the necessities of its national extension have drawn this leading organ of the denomination to the principal centre of the national power and wealth.

WE hear that the "Monthly Religious Magazine," which is even now so valuable, and so deservedly welcome, is also to be increased in size and excellence.

THE "RADICAL" — too recent in its origin, and too well planned in the start, to have contemplated any change like the rest — has found its way, by its able corps of contributors, and the richness and ability of its articles, to the favor even of those who dissent from the views which it is established to present.

TAKING them all together, the year opens with a promise of a periodical denominational literature of which we may be reasonably proud.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 11, 1865. — Present, Messrs. Palfrey, Kidder, Padelford, Hedge, Clarke, Hinckley, Livermore, Smith, Shattuck, Fox, and Lowe.

The Finance Committee reported, that, since the last meeting of the Board, they had received information of a bequest to the Association, from the late Miss Lydia S. Gale, of Boston, of an estate valued at some $10,000, and asked for authority to sell it whenever a favorable offer should be received, and invest the proceeds as a part of the General Fund; which authority was given.

The Committee on Publications reported, that the publications of the Association had been granted, in response to applications received, to the following institutions: Young Ladies' College, Rogersville, East Tennessee; Cooperstown Seminary, Otsego Co., N.Y.; Evans Academy, Peterborough, N.Y.; and a young men's society in Phillips Academy, Exeter, N.H.

In compliance with the recommendations contained in this Committee's report, appropriations were made for the following objects: to publish an edition of Rev. Dr. Bellows's volume of sermons, the stereotype plates of which were recently presented to the Association by the author; to publish an edition of Rev. Dr. Noyes's "Translation of the Book of Job;" to purchase the stereotype plates, and publish an edition, of Ware's "Formation of Christian Character," and its "Sequel;" and to purchase such denominational papers and periodicals as the

Secretary might think it best to distribute among the agents of the Association.

The Committee on the New-England States presented a report, recommending the following appropriations: $100 to the society in Montpelier, Vt.; $50 to the society in Chelsea, Mass.; and $100 additional towards the support of Rev. Henry J. Hudson, as pastor of the new society in North Bangor, N.Y.

The Committee on the Middle and Southern States reported, that Rev. Henry F. Edes left for his missionary work in Georgia a few days since, with instructions to make Augusta his principal field of labor; but to endeavor also to circulate in other parts of the State our books and tracts.

They further reported, that Rev. James Thurston had also been commissioned by them to do similar work in the State of North Carolina, having his head-quarters at Wilmington. Mr. Thurston was, however, more especially engaged by the Soldiers' Memorial Society, his entire salary being paid by that organization; and, as an equivalent for the Association's share in his services, this society asked a corresponding share in those of Mr. Edes. This mingling of the operations of the two societies had been agreed to by the committees of the two, after finding, that, in this preparatory work, the aim of both was essentially the same. There was an advantage to each in being able thus, without increasing the expenditure, to double the number of places in which their influence might be exerted, and in making it doubly sure that the missionary would find some work ready to his hands.

This Committee also reported, that Rev. William J. Potter, of New Bedford, had been engaged to preach in the Unitarian Church in Washington, D.C., through December; Rev. Frederic A. Farley, D.D., of Brooklyn, for the month of January; and Rev. George W. Briggs, D.D., of Salem, for February. Every effort was being made to secure for this important position a permanent minister. They recommended, that an appropriation of $300 be made to meet the expenses attending the supply of the Washington pulpit.

This report further stated, that a letter had been received from the British and Foreign Unitarian Association, in response

to one written by the Secretary, as instructed by the Board, saying that they welcomed our attempt to do missionary work in the South, and should esteem it "a privilege, as well as a duty, to co-operate with us." They had already made "a small appropriation, — as large as their funds allowed, — and were about to invite the Unitarians of England to assist in the wise and humane project; and hoped, in the course of two months, to send a liberal instalment of the English Unitarian subscription."

The recommendation contained in this report was adopted.

The Committee on the Western States reported, that Rev. J. G. Forman was about to be released from his service in the army, and had already commenced his labors as a missionary in the State of Illinois, under an appointment made by the Board some time since.

They reported, that Rev. R. S. Sanborn had submitted an account of his visit to Nashville, Tenn., as an agent of the Association, together with a petition for aid from the persons in that city who desired to establish a Unitarian society.

This Committee also recommended, that Rev. Charles H. Brigham be requested to continue his labor at Ann Arbor, Mich., after the close of the present engagement, with the understanding, that, during the two months of college vacation in the summer, services should be suspended, and he should be at liberty to engage in missionary work, under the auspices of the Association, in such places as might be agreed upon.

This recommendation was adopted, and also the following resolution: —

Resolved, That the Secretary be authorized to communicate to the petitioners in Nashville the cordial interest of this Board in the establishment of a Unitarian society in that city, and to assure them of our readiness to afford them such aid as future circumstances may render expedient.

The Committee on Foreign Missions reported, that letters had been received from several gentlemen in Calcutta, giving most satisfactory assurances in regard to Mr. Dall's mission.

The Committee on Theological Education reported in favor of granting to two students in the Cambridge Divinity School,

in response to their applications, $50 each; and also of granting the application from the professors in the same school for an appropriation of $70 towards the payment of a teacher of elocution.

The Special Committee, to whom was referred the subject of making new arrangements for the publication and sale of the books of the Association, reported, that, having by mutual agreement closed the connection which had for several years existed between the Association and Messrs. Walker, Fuller, & Co., they had entered into an agreement with that firm, and Mr. James Miller, publisher and bookseller, New York, by which these firms were to be the medium of offering the publications of the Association to the trade, and were to give them the benefit of their active interest; treating them, in all respects, as their own publications. The work of manufacturing the books would be in the hands of the Association; and they reserved the right to negotiate exchanges with publishers for such of their publications as the Association might care to circulate, and also the right to distribute the books, by sale or gift, except to the trade.

In response to an application received from the proprietors of the "Christian Register," it was voted, that they be allowed to place a desk in the room of the Association, for the transaction of their business, until the building in Chauncy Street is ready for occupancy; it being understood that they would then desire to have their office there.

After the transaction of other business, the Board adjourned to Monday, Jan. 15, 1866.

INTELLIGENCE.

Rev. H. C. DUGAN was installed as pastor of the society in Feltonville, Mass., on Wednesday, Nov. 22. The order of services was as follows: Introductory prayer by Rev. William G. Scandlin, of Grafton; reading from the Scriptures by Rev. Eugene De Normandie, of Marlborough; sermon by Rev. Rufus P. Stebbins, D. D., of Cambridge; installing prayer by Rev

Nathaniel S. Folsom, of Concord; charge by Rev. George M. Bartol, of Lancaster; right hand of fellowship by Rev. Samuel B. Flagg, of Waltham; address to the people by Rev. Joseph Allen, D.D., of Northborough; closing prayer by Rev. John B. Green, of Leominster; benediction by the pastor.

Mr. TIMOTHY L. EDDOWES, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the society in Geneva, Ill., on Tuesday, Nov. 28. The sermon was preached by Rev. Carlton A. Staples, of Milwaukee, Wis.; Rev. Robert Collyer, of Chicago, Ill., offered the ordaining prayer, and gave the right hand of fellowship; and the charge was given by Rev. D. H. Reed, of Rockford, Ill.

Rev. CHARLES A. HUMPHREYS was installed as pastor of the society in Springfield, Mass., on Wednesday, Nov. 29. The order of services was as follows: Invocation by Rev. James K. Hosmer, of Deerfield; reading from the Scriptures by Rev. John W. Hudson, of Chicopee; sermon by Rev. Henry W. Bellows, D.D., of New York; prayer of installation by Rev. Nathaniel Hall, of Dorchester; charge by Rev. John F. W. Ware, of Baltimore, Md.; right hand of fellowship by Rev. George L. Chaney, of Boston; address to the people by Rev. Edward E. Hale, of Boston; closing prayer by Rev. Ezra S. Gannett, D.D., of Boston; benediction by the pastor.

Mr. N. M. MANN was ordained as pastor of the New Unitarian Society in Kenosha, Wis., on Monday, Dec. 11. The sermon was preached by Rev. J. G. Forman, of St. Louis, Mo.; Rev. Carlton A. Staples, of Milwaukee, Wis., offered the ordaining prayer, and gave the right hand of fellowship; and the charge was given by Rev. Robert Collyer, of Chicago, Ill.

Rev. AMOS D. WHEELER, D.D., has resigned the charge of the society in Brunswick, Me.

Rev. EDWARD B. HALL, D.D., has resigned the charge of the First Unitarian Society in Providence, R.I.

Rev. HENRY F. EDES has accepted an appointment from the American Unitarian Association as missionary at Augusta, Ga., and has commenced his work there.

Rev. WILLIAM L. CHAFFIN has accepted a call from the society in Fitchburg, Mass.

A NEW UNITARIAN SOCIETY has been organized at Winchester, Mass., and Rev. Samuel R. Calthrop has accepted an invitation to supply the pulpit for two months.

A NEW UNITARIAN SOCIETY has been organized at Vineland, N. J.; also at Ottumwa, Iowa.

REV. JOHN M. MERRICK has accepted an invitation to take charge of the Universalist society in Foxborough, Mass., for one year.

SPECIAL NOTICES.

THREE societies — Taunton, Sturbridge, and Somerville — have responded to the request in the December number for lists of individuals from our parishes who took active part in the war. We trust other societies will soon be heard from.

We call attention to the article by J. F. W. W. on "Denominational Literature," and trust it may lead to a careful heed to the suggestions made by us in previous numbers, and to the advertisement on the cover of this journal. His valuable hints in regard to furnishing a yet more complete collection of Unitarian books, than those actually published by the Association, accord precisely with plans which we hope soon to mature.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Elements of Moral Science. By FRANCIS WAYLAND, D.D., LL.D. Revised and improved edition. Boston: Gould & Lincoln. pp. 396.

We refer to this volume more from our desire to pay our tribute to its worth, and to the revered author whose last labor we have in its revision, than from any purpose of attracting to

it the attention of our readers. For a book like this, which for thirty years has been received everywhere in this country as a text-book upon the subject of which it treats, needs now no introduction or word of praise.

As we turn over its pages again, with the fresh interest occasioned by the death of Dr. Wayland, we are more than ever impressed with the admirable clearness and healthiness of its discussions and its conclusions. In his original preface, he tells us that it was prepared with little consultation of authorities, and chiefly out of his own reflections. In reading it, we feel how truly the book represents the man. That perfect rectitude of character, with its strict justice tempered by a benignity of heart so as never to become austere; that keenness of intellect and metaphysical taste, yet always controlled by practical common sense; and that noble feeling of sympathy which made all his speculations bear upon human needs, — all these qualities have infused themselves in this treatise; and, written as it is with all his intense earnestness, it becomes no mere compendium of rules and theories, but a burning utterance of the moral law.

Glimpses of History. By GEORGE M. TOWLE. Boston: William V. Spencer. 12mo. pp. 262.

The Positive Philosophy of Auguste Comte. By JOHN STUART MILL. Boston: William V. Spencer. 12mo. pp. 182.

We owe thanks to the enterprising publisher of this volume, for presenting to our literary public, in so attractive a form, this contribution from the vigorous thinker, whose name alone is sufficient to commend the book to the attention of our readers. The volume is made up of two articles originally published in the "Westminster Review."

Youth's History of the Rebellion. By WILLIAM M. THAYER. Vol. III. 12mo. pp. 336. Boston: Walker, Fuller, & Co.

This, together with two volumes previously published, and a fourth volume shortly to appear, can hardly fail to be a fascinating series for the young. No book of fiction could afford such thrilling interest as a pleasantly told recital of deeds like those which this history records.

Spectacles for Young Eyes: Rome. By SARAH W. LANDER. Boston: Walker, Fuller, & Co.

Another of that series which the young people have received with such hearty favor.

Dream Children. By the author of "Seven Little People and their Friends." Cambridge: Sever & Francis.

A lovely little book, beautifully printed.

A Book of Golden Deeds. By the author of "The Heir of Redcliffe." Cambridge: Sever & Francis.

The name of the author is a sufficient recommendation of the book; and the publishers have done their best to put it into a compact, and at the same time attractive, form.

Book of Praise. By ROUNDELL PALMER. Cambridge: Sever & Francis.

This is a copious collection of hymns. We have no doubt, that a large part of the Christian world will feel indebted to the accomplished editor for the compilation.

The Sunday Book of Poetry. Selected and arranged by C. F. ALEXANDER. Cambridge: Sever & Francis.

A very charming collection of poems. We see many of our favorites, and, still better, many we never saw before, which will be favorites. The book is got up also in a very attractive form.

The Culture of the Observing Faculties. By Rev. WARREN BURTON. 12mo. pp. 170. Harper & Brothers, New York.

This little book is addressed "to Parents, to older Brothers and Sisters, and to School Teachers." Those who know the earnestness with which Mr. Burton has devoted his life to the cause of education, and who have heard his words of practical suggestion, need not be told, that, in this unpretending treatise, he has given much valuable counsel, urged with a quickening enthusiasm which is a kind of eloquence; and that it is all so connected with every-day experience as to be directly and constantly available.

We read the book now with a feeling of tender sympathy for the author, who is brought to suffering and need, partly because of his self-sacrificing labor in the cause in the interests of which this book is written.

Biography of Richard Cobden. By JOHN MCGILCHRIST. 12mo. pp. 295. Harper & Brothers, New York.

This book, if not all that we could wish, gives a very interesting picture of a very interesting man. It reviews, perhaps, as well as could be done in so small a compass, the leading in-

cidents of his public life. It was our own good fortune to be present at an occasion which is fully described in these pages (171–183), the meeting of the Peace Conference in Edinburgh in November, 1853; and we have taken great pleasure in recalling, by the aid of this description, the impression of clear practical wisdom and manly sincerity which was made upon us by the speeches and appearance of Mr. Cobden, who was the prominent man at the Conference.

History of the United-States Cavalry. By ALBERT G. BRACKETT. Harper & Brothers, New York.

The vast usefulness of this arm of our service, especially during the last half of our late struggle, will ensure readers for this, which seems to be a fair account of its achievements.

Plymouth Pulpit. Notes of Mr. Beecher's Discourses. By AUGUSTA MOORE. Harper & Brothers, New York.

The running title of the volume is "Living Words from Plymouth Pulpit." They are living words; alive with fresh sympathy and earnest conviction and burning utterance. We do not always agree with Mr. Beecher, but we do always catch new vigor and life from what he says, and these fragments give us the stimulus for many an hour.

The Future Civil Policy of America. By JOHN WILLIAM DRAPER, M.D., LL.D. Harper & Brothers, New York.

Prof. Draper's work on the "Intellectual Development of Europe" had a marked and deserved success. It attributed, as we believe, to physical causes too decisive an influence on the fortunes and destinies of nations, but was a most interesting and instructive book. This volume adopts the same theory in treating of the probable future of this country, propounding four topics; viz., 1. Influence of Climate; 2. Effects of Emigration; 3. Political Force of Ideas; and Natural Cause of National Development. The book has been received too late for us to speak of it critically; but we have sufficient faith in his theory, although not carrying it to the author's limit, to make us anticipate much interest and profit in reading it.

PAMPHLETS.

An Address on the Limits of Education, read before the Massachusetts Institute of Technology, Nov. 16, 1865. By JACOB BIGELOW, M.D. E. P. Dutton & Co.

The Radical. December. *Contributors:* Samuel Johnson, W. H. Furness, C. K. Whipple, Daniel Bowen, Fred. May Holland, M. D. Conway, James Freeman Clarke.

New-Jerusalem Magazine. October. T. H. Carter & Co., Agents.

The Political Exigencies of Political Submission. By JOHN WEISS. Walker, Fuller, & Co.

It treats with wisdom and pungency the great political questions of the hour; and advocates certain clear, calm, practical suggestions of policy, with most of which we cordially agree.

Annual Report of the "New-England Hospital for Women and Children."

A very interesting statement of the workings of one of the noblest of charities. It would be hard to find an institution where so much good is accomplished by so small an expenditure.

LIST OF SOCIETIES AND MINISTERS.

WE print below the Lists of Societies and Ministers. It has been usual in the January number of the "Journal" to publish other items of statistics pertaining to the denomination. These are omitted, with the expectation that a more complete collection of such statistics will soon be published by the National Conference.

SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	Henry C. Leonard.
Alton, Ill.	D. H. Clark.
Andover, North	Charles Carroll Vinal.
Ann Arbor, Mich.	
Ashby	
Athol	Ira Bailey.
Augusta, Me.	Henry W. Brown.
Austinburg, O.	
Baltimore, Md.	John F. W. Ware.
Bangor, Me.	Charles C. Everett.
Bangor, North, N.Y.	Henry J. Hudson.
Baraboo, Wis.	Abraham A. Roberts.

Barnstable	Thomas Weston.
Barre	John B. Beach.
Bath, Me.	
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.
Belmont	Amos Smith.
Bernardston	Charles T. Canfield.
Beverly	John C. Kimball.
Billerica	
Bloomington, Ill.	L. Codding.
Bolton	Edwin C. L. Browne.
Boston, First Church	Rufus Ellis.
„ Second Church	Chandler Robbins, D.D.
„ King's Chapel	Henry W. Foote.
„ Brattle Street	Samuel K. Lothrop, D.D.
„ New North	William R. Alger.
„ New South	William P. Tilden.
„ Arlington Street	Ezra S. Gannett, D.D.
„ Hollis Street	George L. Chaney.
„ West Church	Cyrus A. Bartol, D.D.
„ South, Hawes Place	Frederic Hinckley.
„ South Congregational	Edward E. Hale.
„ Church of the Disciples	James Freeman Clarke, D.D.
„ East	Warren H. Cudworth.
„ Pitts-street Chapel	Samuel H. Winkley.
„ Warren-street Chapel	Charles F. Barnard. William G. Babcock.
„ Hanover-street Chapel	Edwin J. Gerry.
„ Washington Village	Almanza S. Ryder.
„ Church of the Unity	George H. Hepworth.
„ Church of the Redeeme	Caleb Davis Bradlee.
Braintree, South	
Brattleborough, Vt.	Frederic Frothingham.
Brewster	Horatio Alger, jun.
Bridgewater	George Dexter.
„ East	Francis C. Williams.
„ West	
Brighton	
Brookfield	Edward I. Galvin.
Brookline	Frederic H. Hedge, D.D.
„ Chestnut Hill	
Brooklyn, Conn.	Thomas T. Stone.
Brooklyn, N.Y., Church of the Saviour	Alfred P. Putnam.
„ „ 2d Unitarian Church	John W. Chadwick.
Brunswick, Me.	
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Loammi G. Ware.
Calais, Me.	Jacob Caldwell.
Cambridge	William Newell, D.D.
„ Port	Henry C. Badger.
„ East	Stephen G. Bulfinch, D.D.
„ Lee Street	Abram W. Stevens.
„ Allen Street	John M. Marsters.
„ West	Charles C. Salter.
Canton	Edward C. Guild.
Carlisle	B. F. Summerbell.

Charleston, S.C.	
Charlestown	George E. Ellis, D.D.
" Harvard Chapel	Oliver C. Everett.
Charlestown, N.H.	Livingston Stone.
Chelmsford	
Chelsea	
" North	
Chicago, Ill., First Society	
" " Second Society	Robert Collyer.
Chicopee	John W. Hudson.
Cincinnati, O., First Society	
Cincinnati, O., Church of the Redeemer	A. D. Mayo.
Clinton	James Sallaway.
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	
Danvers	
Danvers, South	David H. Montgomery.
Dedham	Benjamin H. Bailey.
" West	
Deerfield	James K. Hosmer.
Detroit, Mich.	A. G. Hibbard.
Dighton	Fiske Barrett.
Dixon, Ill.	
Dorchester, First Parish	Nathaniel Hall.
" Third Parish	Thomas J. Mumford.
" Harrison Square	Joseph B. Marvin.
" Neponset	Samuel W. McDaniel.
Dover	George Proctor.
Dover, N.H.	Francis E. Abbot.
Dublin, N.H.	
Duxbury	Josiah Moore.
Easton	George G. Withington.
" North	C. C. Hussey.
Eastport, Me.	
Ellsworth, Me.	William H. Savary.
Exeter, N.H.	John C. Learned.
Fairhaven	Courtland Y. De Normandie.
Fall River	Charles W. Buck.
Farmington, Me.	
Feltonville	H. C. Dugan.
Fitchburg	William L. Chaffin.
Fitzwilliam, N.H.	
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	
Fort Atkinson, Wis.	George F. Whitfield.
Geneva, Ill.	Timothy H. Eddowes.
Germantown, Penn.	
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Greenfield	John F. Moors.
Groton	Crawford Nightingale.
Groton Junction	Josiah K. Waite.

9 others

Hallowell, Me.	
Hampton Falls, N.H.	
Harvard	Henry H. Barber.
Haverhill	Sidney H. Morse.
Hingham, First Society	Joseph Richardson. Calvin Lincoln.
„ Third Society	Joshua Young.
„ South	
Houlton, Me.	George F. Piper.
Hubbardston	Seth Saltmarsh.
Hudson	
Janesville, Wis.	Silas Farrington.
Jersey City, N.J.	
Kalamazoo, Mich.	C. G. Howland.
Keene, N.H.	William O. White.
Kenosha, Wis.	N. M. Mann.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Robert Hassall.
Kingston	Joseph H. Phipps.
Lancaster	George M. Bartol.
Lancaster, N.H.	
Lawrence	
Lawrence, Kan.	William C. Tenney.
Leicester	John J. Putnam.
Leominster	John B. Green.
Lexington	Leonard J. Livermore.
„ East	William T. Stowe.
Lincoln	
Littleton	Albert B. Vorse.
Lockport, Ill.	William H. Hoisington.
Louisville, Ky.	John H. Heywood.
Lowell	
Lunenburg	
Lynn	Samuel B. Stewart.
Madison, Wis.	
Manchester, N.H.	
Mansfield	
Marblehead	
Marietta, O.	Frederic M. Holland.
Marlborough	Eugene De Normandie.
Marshfield	
Meadville, Pa.	
Medfield	Charles C. Sewall.
Medford	Edward C. Towne.
Mendon	William T. Phelan.
Milford	Daniel Bowen.
Milton	John H. Morison, D.D.
Milwaukee, Wis.	Carlton A. Staples.
Montague	D. H. Ranney.
Montpelier, Vt.	Charles A. Allen.
Montreal, Can.	John Cordner.
„ „	Rev. James Bayley.
Nantucket	Thomas Dawes.

13 others

Nashua, N.H.	
Nashville, Tenn.	
Natick, South	Horatio Alger.
New Bedford	William J. Potter.
Newburyport	
New Orleans, La.	
Newport, R.I.	Charles T. Brooks.
New Salem	
Newton Corner	Edward J. Young.
„ West	John C. Zachos.
New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
„ „ Church of All Souls	Henry W. Bellows, D.D.
„ „ Third Society	Octavius B. Frothingham.
Northampton	William L. Jenkins.
Northborough	Joseph Allen, D.D.
Northfield	Charles Noyes.
Northumberland, Pa.	Aaron Porter.
Norton	D. S. C. M. Potter.
Pembroke	Theophilus P. Doggett.
Pepperell	Charles Babbidge.
Perry, Me.	
Peterborough, N.H.	Charles B. Ferry.
Petersham	
Philadelphia, Pa., First Society	William H. Furness, D.D.
„ „ Second Society	
Pittsburg, Pa.	
Plymouth	Edward H. Hall.
Portland, Me., First Parish	
„ „ Second Unitarian Society	James T. Hewes.
Portsmouth, N.H.	James De Normandie.
Providence, R.I., First Society	
„ „ Westminster Society	Augustus Woodbury.
Quincy	John D. Wells.
Quincy, Ill.	Sylvan S. Hunting.
Raynham	
Ripon, Wis.	R. S. Sanborn.
Rochester, N.Y.	Frederic W. Holland.
Rockford, Ill.	D. H. Reed.
Rowe	L. W. Ham.
Roxbury	George Putnam, D.D.
„ Mount Pleasant	Charles J. Bowen.
„ Jamaica Plain	James W. Thompson, D.D.
„ West	T. B. Forbush.
Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D.
St. Paul, Minn.	
Salem, First Church	George W. Briggs, D.D.
„ East Church	Samuel C. Beane.
„ North	Edmund B. Willson.
„ Barton Square	Augustus M. Haskell.
Salem, O.	
Sandwich	Thomas W. Brown.
San Francisco, Cal.	Horatio Stebbins.
Scituate	William S. Heywood.

Scituate South	William H. Fish.
Sharon	
Sheboygan, Wis.	
Sherborn	William Brown.
Shirley	Seth Chandler.
Somerville	
Springfield	Charles A. Humphreys.
Standish, Me.	
Staten Island, N.Y.	
Sterling	Alpheus S. Nickerson.
Stow	George F. Clarke.
Sturbridge	John A. Buckingham.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	Edwin G. Adams.
Thomaston, Me.	
Toledo, O.	Stephen H. Camp.
Toronto, Can.	J. R. Lavelle.
Townsend	
Tremont, Ill.	
Trenton, N.Y.	Jefferson M. Fox.
Troy, N.H.	
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	Stilman Barber.
Upton	George S. Ball.
Uxbridge	Rushton D. Burr.
Vernon, N.Y.	
Vineland, N.J.	
Walpole	William B. Smith.
Walpole, N.H.	Nathaniel Seaver, jun.
Waltham	Samuel B. Flagg.
Ware	John W. Hudson.
Warwick	I. Sumner Lincoln.
Washington, D.C.	
Watertown	John Weiss.
Waterville, Me.	D. N. Sheldon, D.D.
Wayland	
Westborough	George N. Richardson.
Westford	George M. Rice.
Weston	Joseph Field, D.D. Edmund H. Sears.
Whately	
Wilton, N. H.	William B. Buxton.
Winchendon	Charles H. Wheeler.
Winchester	
Windsor, Vt.	
Winona, Minn.	H. P. Cutting.
Woburn	Eli Fay.
Worcester, First Society	Alonzo Hill, D.D.
" Church of the Unity	Rush R. Shippen.
Yonkers, N.Y.	Joseph May.

MINISTERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Abbot, Francis E.	Dover, N.H.	1864.
Adams, Edwin G.	Templeton	1847.
Alger, Horatio	South Natick	1860.
Alger, Horatio, jun.	Brewster	1864.
Alger, William R.	Boston, New North	1855.
Allen, Charles A.	Montpelier, Vt.	1865.
Allen, Joseph, D.D.	Northborough	1816
†Allen, Joseph H.	Northborough	
†Allen, T. Prentiss	West Newton	
†Ames, Charles G.	Albany, N.Y.	
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	Boston, Warren-street Chapel	1865.
Badger, Henry C.	Cambridgeport	1865.
Bailey, Benjamin H.	Dedham	1861.
†Bailey, Ira	Athol	
Ball, George S.	Upton	1857.
Barber, Henry H.	Harvard	1861.
Barber, Stilman	Tyngsborough	1860.
†Barker, Stephen	Concord, Mass.	
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
†Barrett, Fiske	Dighton	
†Barrett, Samuel, D.D.	Roxbury	
†Barry, William	Chicago, Ill.	
Bartol, Cyrus A., D.D.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
Beach, John B.	Barre	1865.
Beane, Samuel C.	Salem, East Church	1864.
Bellows, Henry W., D.D.	New York, Ch. of All Souls	1839.
†Bicknell, W. M.	Boston	
Bigelow, Andrew, D.D.	Boston. At Large	1845.
†Bond, Henry F.	Waltham	
Bowen, Charles J.	Roxbury	1865.
†Bowen, Daniel	Milford	
Bradlee, Caleb Davis	Boston, Church of Redeemer	1864.
Bridge, William F.	Peterborough, N.Y.	1865.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem, First Church	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleborough, Vt.	
Brown, Henry W.	Augusta, Me.	1860.
†Brown, John S.	Lawrence, Kan.	
Brown, Thomas W.	Sandwich	1864.
Brown, William	Sherborn	1863.
Browne, Edwin C. L.	Bolton	1863.
Buck, Charles W.	Fall River	1863.
Buckingham, Edgar	Troy, N.Y.	1852.
Buckingham, John A.	Sturbridge	1864.
Bulfinch, Stephen G., D.D.	East Cambridge	1865.

Burr, Rushton D.	Uxbridge	1862.
†Burton, Warren	Salem	
†Bush, Solon W.	Roxbury	
Buxton, William B.	Wilton, N.H.	1864.
Caldwell, Jacob	Calais, Me.	1862.
†Calthrop, Samuel R.	Roxbury	
Camp, Stephen H.	Toledo, O.	1864.
Canfield, Charles T.	Bernardston	1865.
Chadwick, John W.	Brooklyn, N.Y., 2d Society	1864.
†Chaffee, Nathaniel O.	West Bridgewater	
Chaffin, William L.	Fitchburg	1866.
Chandler, Seth	Shirley	1834.
Chaney, George L.	Boston, Hollis-street	1862.
†Channing, George G.	Milton	
†Channing, William H.		
†Clapp, Dexter	Salem	
†Clapp, Theodore	Louisville, Ky.	
Clark, D. H.	Alton, Ill.	1865.
Clarke, George F.	Stow	1862.
†Clarke, Stilman	Wilton, N.H.	
Clarke, James Freeman, D.D.	Boston, Church of Disciples	1841.
†Clarke, William T.	Boston	
Codding, I.	Bloomington, Ill.	1865.
†Cole, Jonathan	Newburyport	
†Cole, William R.	Mount Pleasant, Iowa	
Collyer, Robert	Chicago, Ill., Second Society	1859.
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Lisbon, Howard Co., Md.	
†Crozier, H. P.	Huntington, N.Y.	
†Cruft, Samuel B.	Boston	
Cudworth, Warren H.	East Boston	1852.
†Cummings, Gilbert, jun.	Grafton	
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
†Cutler, Rufus P.	Brooklyn, N.Y.	
Cutting, H. P.	Winona, Minn.	1864.
Dall, Charles H. A.	Calcutta, E.I.	1855.
†Dawes, Thomas	Nantucket	
De Nomandie, Courtland Y.	Fairhaven	1856.
De Normandie, Eugene	Marlborough	1865.
De Normandie, James	Portsmouth, N.H.	1862.
†Dewey, Orville, D.D.	Sheffield	
Dexter, George	Bridgewater	1865.
Doggett, Theophilus P.	Pembroke	1861.
†Dorr, Theodore H.	Lexington	
Eddowes, Timothy H.	Geneva, Ill.	1865.
†Edes, Henry F.	Boston	
†Edes, Richard S.	Bolton	
†Eliot, Thomas L.	St. Louis, Mo.	
Eliot, William G., D.D.	St. Louis, Mo.	1834
†Ellis, Charles [illegible]		
Ellis, George E., D.D	Charlestown	1840.

13 other towns,
12 Meadville

Ellis, Rufus	Boston, First Church	1858.
†Emmons, Henry	Vernon, N.Y.	
Everett, Charles C.	Bangor, Me.	1859.
Everett, Oliver C.	Charlestown, Harvard Chapel	1850.
†Farley, Charles A.		
†Farley, Frederic A., D.D.	Brooklyn, N.Y.	
Farrington, Silas	Janesville, Wis.	1864.
Fay, Eli	Woburn	1864.
Ferry, Charles B.	Peterborough, N.H.	1860.
Field, Joseph, D.D.	Weston	1815.
†Finley, Everett	Harrison Square	
Fish, William H.	South Scituate	1865.
Flagg, Samuel B.	Waltham	1865.
†Folsom, Nathaniel S.	Concord	
Foote, Henry W.	Boston, King's Chapel	1861.
Forbush, T. B.	West Roxbury	1863.
†Forman, J. G.	Kirkwood, Mo.	
Fox, Jefferson M.	Trenton, N.Y.	1862.
†Fox, Thomas B.	Boston	
Frothingham, Frederic	Brattleborough, Vt.	1864.
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York, Third Society	1859.
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Galvin, Edward I.	Brookfield	1863.
Gannett, Ezra S., D.D.	Boston, Arlington Street	1824.
Gerry, Edwin J.	Boston, Hanover-st. Chapel	1859.
†Gilbert, Washington	West Newton	
Green, John B.	Leominster	1864.
Guild, Edward C.	Canton	1861.
Hale, Edward E.	Boston, South Congregational	1856.
†Hall, Edward B., D.D.	Providence, R.I.	
Hall, Edward H.	Plymouth	1859.
Hall, Nathaniel	Dorchester	1835.
Ham, L. W.	Rowe	1865.
†Harding, Alpheus	New Salem	
†Harrington, Henry F.	New Bedford	
Haskell, Augustus M.	Salem, Barton Square	1862.
Hassall, Robert	Keokuk, Iowa	1863.
†Hatch, Junius L.	Concord, N.H.	
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Hewes, James T.	Portland, Me.	1864.
Heywood, John H.	Louisville, Ky.	1841.
Heywood, William S.	Scituate	1865.
Hibbard, A. G.	Detroit, Mich.	1864.
Hill, Alonzo, D.D.	Worcester	1827.
Hill, Thomas, D.D.	Pres. Harv. Col., Cambridge	1862.
Hinckley, Frederic	South Boston	1865.
†Hodges, Richard M.	Cambridge	
Hoisington, William H.	Lockport, Ill.	1865.
Holland, Frederic W.	Rochester, N.Y.	1865.
Holland, Frederic M.	Marietta, O.	1864.
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Hosmer, James K.	Deerfield	1860.

rd, Thomas D.	New Orleans, La.	
ıd, C. G.	Kalamazoo, Mich.	1865.
ı, Henry J.	North Bangor, N.Y.	1865.
ı, John W.	Chicopee	1865.
ıreys, Charles A.	Springfield	1865.
g, Sylvan S.	Quincy, Ill.	1865.
, C. C.	North Easton	1860.
on, Abraham	Walpole, N.H.	
s, William L.	Northampton	1865.
yn, Caleb B.	Malden	
ıll, James A.	Framingham	
ll, John C.	Beverly	1859.
all, Marshall G.	Boston	
ɔ, Frederic N.	New York	
p, William H.	Cambridgeport	
d, John C.	Exeter, N.H.	1863.
ıron, Francis	Worcester	
ırd, George	East Marshfield	
d, Henry C.	Albany	1865.
ı, Calvin	Hingham	1855.
ı, I. Sumner	Warwick	1860.
ıore, Abiel A.	Pres. Meadville Theol. School	1868.
ıore, Leonard J.	Lexington	1857.
ɔ, Calvin S.	West Dedham	
'ellow, Samuel	Cambridge	
p, Samuel K., D.D.	Boston, Brattle Street	1834.
ing, Joseph F.	Jamaica Plain	
, Charles	Somerville	
N. M.	Kenosha, Wis.	1865.
rs, John M.	North Cambridge	1865.
ı, Joseph B.	Harrison Square	1865.
oseph	Yonkers, N.Y.	1865.
amuel J.	Syracuse, N.Y.	1845.
A. D.	Cincinnati, O.	1863.
ire, Farrington	Lancaster	
iel, Samuel W.	Neponset	1864.
ck, John M.	Walpole	
ılf, Richard	Providence, R.I.	
, Henry A., D.D.	Boston	
ɔmery, David H.	South Danvers	1864.
Josiah	Duxbury	1834.
ɜ, Robert	St. Louis, Mo.	
John F.	Greenfield	1860.
n, John H., D.D.	Milton	1846.
Sidney H.	Haverhill	1864.
ɔ, William	Franklin, N.H.	
ey, William O.	Boston	
ı, M. I.	Boston	
tford, William	Boston	
ɔrd, Thomas J.	*Dorchester	1864.
ay, John	Dorchester	
ey, Artemas B.	Cambridge	
ɔk, Henry L.	Marblehead	

* *Post-office address*, Milton.

Newell, William, D.D.	Cambridge	1830.
Nichols, John T. G.	Saco, Me.	1843.
Nickerson, Alpheus S.	Sterling	1864.
Nightingale, Crawford	Groton	1853.
†Norton, Hiram	Rowe	
†Nowell, William G.	Cambridge	
Noyes, Charles	Northfield	1865.
Noyes, George R., D.D.	Prof. Harv. Col., Cambridge	1840.
†Nute, Ephraim, jun.	Dover, N.H.	
†Orrell, John	Flint, Mich.	
†Osgood, George	Kensington, N.H.	
Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, Ch. of the Messiah	1849.
Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
†Parsons, James C.	Waltham	
†Parkman, John	Boston	
Peabody, Andrew P., D.D.	Prof. Harv. Col., Cambridge	1860.
Phelan, William T.	Mendon	1863.
Phipps, Joseph H.	Kingston	1861.
†Pierpont, John	Washington, D.C.	
Piper, George F.	Houlton, Me.	1864.
†Pons, Thomas H.	Boston	
Porter, Aaron	Northumberland, Penn.	1865.
Potter, D. S. C. M.	Norton	1863.
Potter, William J.	New Bedford	1859.
Putnam, Alfred P.	Brooklyn, N.Y.	1864.
Putnam, George, D.D.	Roxbury	1830.
†Putnam, John J.	Petersham	
†Ranney, D. H.	West Brattleborough, Vt.	
Reed, D. H.	Rockford, Ill.	1865.
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
Richardson, George N.	Westborough	1865.
Richardson, Joseph	Hingham	1806.
Roberts, Abraham A.	Baraboo, Wis.	1865.
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
Rogers, Robert P	Gloucester	1854.
†Russell, D. A.	Boston	
†Russell, John L.	Salem	
Ryder, Almanza S.	Washington Village, Boston	1861.
Sallaway, James	Clinton	1864.
Salter, Charles C.	West Cambridge	1866.
Saltmarsh, Seth	Hubbardston	1864.
Sanborn, R. S.	Ripon, Wis.	1865.
†Sargent, John T.	Boston	
†Savary, John	Cambridge	
Savary, William H.	Ellsworth, Me.	1865.
Scandlin, William G.	Grafton	1858.
Sears, Edmund H.	Weston	1865.
Seaver, Nathaniel, jun.	Walpole, N.H.	1865.

†Sewall, Edmund Q.	Cohasset	
†Sewall, Charles C.	Medfield	
†Shackford, Charles C.	Boston	
†Shaw, George A.	St. Louis, Mo.	
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D.	Waterville, Me.	1862.
Shippen, Rush R.	Worcester	1858.
†Silsbee, William	Cambridge	
Smith, Amos	Belmont	1857.
†Smith, Preserved	Greenfield	
Smith, William B.	Walpole	1865.
†Snow, Herman	West Newton	
†Stacy, George W.	Milford	
Staples, Carlton A.	Milwaukee, Wis.	1862.
Stearns, Oliver, D.D.	Prof. Harv. Col., Cambridge	1863.
†Stebbins, Calvin	Charleston, S.C.	
Stebbins, Horatio	San Francisco, Cal.	1864.
†Stebbins, Rufus P., D.D.	Cambridge	
Stevens, Abram W.	Cambridgeport	1865.
†Stevens, Daniel W.	Fall River	
Stewart, Samuel B.	Lynn	1865.
†Stetson, Caleb	Lexington	
†Stone, Edward	Norridgewock, Me.	
Stone, Edwin M.	Providence. At Large	1847.
Stone, Livingston	Charlestown, N.H.	1864.
†Stone, Thomas T.	Brooklyn, Conn.	
Swan, Joshua A.	Kennebunk, Me.	1850.
Tenney, William C.	Lawrence, Kan.	1865.
†Thayer, Christopher T.	Boston	
†Thayer, Wales B.	Randolph	
†Thomas, Moses G.	New Bedford	
†Tiffany, Francis	Yellow Springs, O.	
Tilden, William P.	Boston, New South	1862.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
†Thurston, James	West Newton	
†Torricelli, Joseph B.	Boston	
Towne, Edward C.	Medford	1861.
Vickers, Thomas	Boston	
Vinal, Charles Carroll	North Andover	1857.
Vorse, Albert B.	Littleton	1864.
Waite, Josiah K.	Groton Junction	1865.
†Walker, James, D.D., LL.D.	Cambridge	
Ware, John F. W.	Baltimore, Md.	1864.
Ware, Loammi G.	Burlington, Vt.	1863.
†Waterston, Robert C.	Boston	
†Webster, Charles B.	Charlestown	
Weiss, John	Watertown	1862.
Wells, John D.	Quincy	1860.
†Westcott, Henry	Cambridge	
Weston, Thomas	Barnstable	
†Wheeler, Amos D., D.D.	Topsham, Me.	
Wheeler, Charles H.	Winchendon	1865.
Wheelock, Edwin M.	New Orleans, La.	
White, William O.	Keene, N.H.	1851.

10 other Fellows
10 Members

Whitfield, George F.	Fort Atkinson, Wis.	1865.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
†Wight, John	Wayland	
Withington, George G.	Easton	1858.
†Wiggin, James H.	Boston	
Winkley, Samuel H.	Boston, Pitts-street Chapel	1846.
†Willard, John B.	Still River	
†Williams, George A.	Deerfield	
Williams, Francis C.	East Bridgewater	1865.
†Willis, Martin W.	Quincy, Ill.	
Willson, Edmund B.	Salem	1859.
†Wilson, Walter	Pittsburg, Penn.	
†Windsor, J. M.		
Wood, Horatio	Lowell. At Large.	1844.
Woodbury, Augustus	Providence, R.I.	1857.
†Woodward, George W.	Geneva, Ill.	
Young, Edward J.	Newton	1857.
Young, Joshua	Hingham	1864.
Zachos, John C.	West Newton	1864.

ACKNOWLEDGMENTS.

1865.			
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Terms: One Dollar per annum. Single Copies, 10 cts.
Postage, 12 cents a year, payable at the office of delivery.

THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VII.] FEBRUARY, 1866. [No. 2.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
AT WALKER, FULLER, & CO.'S,
245, WASHINGTON STREET.
1866.

H. WILSON & SONS, PRINTERS,] [CAMBRIDGE.

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THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, FEBRUARY, 1866. [No. 2.

OUR DENOMINATIONAL WORK.

IV. — FOREIGN MISSIONS.

To one accustomed to the operations of other sects of Christians with whom this heading represents a leading feature of denominational activity, our title will suggest only the meagreness of this branch of our effort. For, in point of fact, our work in it having been confined to a single field, our ears have never become familiar with the generic term, "Foreign Missions;" the words "India Mission" being its complete equivalent.

Why is it that we have been so neglectful of a kind of labor which other Christians regard as so important? We can think of several reasons, yet none which are sufficient to afford an adequate excuse. Let us notice briefly some of these reasons, and our reason for declaring them insufficient.

1. Our view in regard to the ultimate consequences to the heathen world of their ignorance of Christian truth is different from that of the other sects who engage so earnestly in such missions. They conceive that the native of Africa or Siam, who dies without ever having heard the name of Jesus, no matter how true he may be to the

instincts of right in his own soul, is utterly and irretrievably lost; and that every such being, whom they can induce to utter a profession of belief in Christ as their Saviour, is an immortal soul rescued from eternal woe. Of course, this belief occasions a greater spur to effort than we find who hold that the heathen are not wholly cut off from God's guidance and paternal care, and that hereafter there may be opened to them the visions of truth that are denied them now. But, then, we shall hardly be willing to own that our appreciation of the worth, to the believer, of Christ and his gospel, and our sense of the duty of making him known are less real and sincere than those of our fellow-Christians of another name.

2. Again, we have perhaps been rendered indifferent to the work of missions, by a dislike of the principles on which they have usually been based. They have proceeded on the idea that every thing taught in the heathen systems of religion is radically wrong, and have insisted on the thorough uprooting of it all as the preparatory condition to receiving the religion of Jesus. We, on the other hand, have felt that Confucius and Sakya Muni taught truths of God, and that their followers had been led by them into much which was at least preparatory to a more perfect religion. We have felt that with these religious ideas, however erroneous, there had become associated certain sentiments which are the basis of a religious life; and that there is danger lest, in tearing these rudely out, we uproot much that it will be hard to plant again.

In like manner we have disapproved of the method which has been usually pursued. The missionaries have made it their immediate aim to produce the acceptance, on the part of the heathen, of the points of doctrinal belief, neglecting too much those civilizing and humane influ-

ences by which they might be lifted into a higher plane, where nobler wants and finer social tastes and relationships would create an atmosphere more suited to this purer faith. We should have made the school-room, and the plough, and the economic arts more completely the handmaids of our Christian teaching.

But is it not evident that these criticisms upon the methods and the principles of others should only serve as an incitement to us to enter upon a work which we believe our views would enable us to perform more efficiently and usefully than they have done?

3. Perhaps, after all, the great reason for our want of a missionary spirit is to be found in the fact, that it has been the genius of Unitarianism to address itself rather to present and visible needs.

We do not mean by this to imply that the zeal for the religious welfare of the heathen is an imaginary thing, but only that this appeals less strongly to the practical sense of our human obligations than the great charitable movements in which our people have been conspicuous. We certainly have not been indifferent to opportunities to work for our fellow-men. None have been more earnest than we in efforts to raise the down-trodden and abandoned in our cities, or in numerous similar enterprises of Christian philanthropy. Perhaps our interest in these has absorbed our measure of religious zeal, and we have thus slighted the more remote and less tangible and visible fields of endeavor. The appeal of the poor victim of vice and want, who lies at our very door, kindles sympathies which are not excited by the thought, which, by its very vastness, becomes vague, of the five hundred millions who lie outside the pale of the Christian faith.

And yet who can question that Christ taught, as a permanent lesson to his followers, that they should regard

every man a neighbor whom it was in their power to bless; and that he meant it to be a permanent injunction in regard to the diffusion of his religion, when he said to his apostles, "Go ye out into all the world, and preach the gospel to every creature?"

We are willing to admit every thing that may be said in regard to the superior claim and the limitless extent of home labors. We admit that there are heathen on our own shores; that in the mass of foreign population that is pouring in upon us, ignorant of the great principles of government, and many of them wanting the elements of virtue and religion, — in the four millions of freedmen just admitted to the privileges of freedom and enlightenment, and in the multitudes of suffering and degraded in our very midst, we have a field large enough to employ all our energies. And yet *we have never found that Christian work loses by the multiplying of its objects.* And we believe that we, as a denomination, shall gain in our own religious fervor, as well as be instrumental in wider good, if we will adopt with more earnestness a share in the branch of effort on which other denominations have lavished so much zeal.

Of course, it is necessary that our people shall be convinced of some probability of results; and it will be our aim to present, from time to time, accurate statements in regard to the workings of our one established Mission. We are gratified to be able, in the present number, to give a review of its past history, and its actual condition, prepared by one who has been intimately conversant with it.

To leave a people to themselves, is generally the best service their rulers can render.

RESULTS OF THE INDIA MISSION.

BY REV. J. F. CLARKE, D.D.

It is known to the readers of this Journal, that the Unitarian Association supports a mission in India, — of which Rev. Charles H. A. Dall is the head. During these ten years he has remained in India, making only one visit home, devoting himself to this work with unremitting industry. At the time of his appointment, it was uncertain whether the Unitarians could support foreign missions; and, if so, whether Mr. Dall would be the best person for that office. We can now answer both of these questions in the affirmative. Unitarians can maintain foreign missions, because there is a field of work which they can occupy, and those who need their message. Orthodox missionaries think it their duty to declare heathen religions wholly false, and the work of the devil. Unitarians can admit that in all of these religions there is truth, and that their religions also are from God, and meant to prepare the way for Christianity. Unitarians can say to the Hindoos, as Paul said to the Athenians, "Whom ye ignorantly worship, him declare I unto you." They are not obliged to tell the heathen that they are born totally depraved, and liable to everlasting punishment in consequence of that disaster. They need not confuse the minds of the heathen by saying that God consents to pardon the guilty, provided some innocent being is punished in their place. They need not shock the intellect or confuse the understanding of the Hindoo, by trying to show how three may be one, and one three. They can preach God as the universal Father, and Christ as one who became Son of God, that through him all men may also become sons of God. The two doctrines of divine fatherhood and human brotherhood are the two doctrines which are wanting in all heathen religions. Now, Christianity can never convert the Gentiles till it recognizes, as it did at first, the truths in ethnic religions, and frankly admits them, and then adds these two elements which are wanting.

We have watched the course of Mr. Dall during many years, and are satisfied that the Unitarians could not have found in their whole denomination a better missionary for India than he has proved himself to be. For, in the first place, how many are there to be found who would have been willing to go to India, and remain there all their lives, separated from home and household, and devoting all their thoughts and heart to their missionary work? And among those willing to go and stay, how many would probably have possessed the energy and industry of Mr. Dall? Men might, perhaps, have been found with more intellect or more learning; but such men would probably have been worse missionaries. The primary qualities needed in a missionary are not those which are most desired in a metropolitan preacher at home. Originality of thought, and beauty of style, are not so good in a missionary as a strong love for Christ and Christianity, a great deal of human sympathy, and the capability of becoming a mediator between Occidental thought and Oriental minds. The best missionary makes of himself a simple channel through which the simplest Christian truths may flow. Too much originality might easily prevent him from being such a channel. Mr. Dall has an intellect active, sympathetic, and productive. He brings to the Hindoos, in acceptable forms, the best thoughts of Channing, Ware, and other teachers of liberal Christianity. The principal work of a missionary is to be a mediator between the thoughts of those who send him, and the thoughts of those to whom he is sent. For this end, he must understand both and sympathize with both, and be able to translate the one into the terms of the other. This, Mr. Dall has been able to do, as the facts now before us sufficiently show.

His work in India may be arranged under two heads: first, his Correspondence and Missionary Journeys; and, second, his work in Calcutta.

1. *Correspondence and Journeys.* — The untiring activity of Mr. Dall appears in the extensive correspondence which he maintains with liberal Christians and liberal Hindoos throughout India. We have before us a file of letters transmitted from time to time, as specimens written by men with most unpro-

nounceable and illegible names from strange towns in India, most of them from Hindoos who have outgrown their old religion, and are ready to read and hear any rational form of Christianity. They are full of affection and reverence for their teacher. One of them signs himself, "I remain to be, reverend father, your affectionate Dwarkanauth Singhee." Another, who writes from Secunderabad, wishes Mr. Dall to come from Madras, and preach to the congregation there. He says, "We have engaged a neat bungalow for your Reverence already near to our chapel, and very convenient for your Reverence to meet the congregation. All the congregation, with myself, sends our kind compliments to your Reverence." He signs himself Elisha Catechist. Another, whose name is Kedarnath Dutt, writes from Chooadangali. He speaks of his trials from sickness, poverty, and the absence of his family. He seems to be a lay preacher, and supporting himself as clerk in the court. He says, "Had I been a bribe-taker, I could have made my fortune in the last three years of ministerial service. I thank God for the strength I have in my mind in rejecting these considerations. But, though strong in myself, I always hail your encouraging words. They lead me off from bad conditions, and I rejoice now and then that God has given me a preacher and teacher in life in you, as he has done in history in Jesus Christ." Then comes a letter from two Hebrews in Kangeon Burmah, discussing the foundations of Christianity. Another from Burdwan, signed Peara Sall Singh, says, "The reasons you have been pleased to state in your letter, why does man require a mediator, are sufficient to convince me that we, as sinful and imperfect beings, must stand in need of a mediator. I now clearly see that man, in all circumstances, does naturally depend on some one to instruct and set him good example, in order to improve his condition. If all men were to look within themselves, then it is clear that each has *some* loveliest picture in his heart as a model for him to advance. Hence, man is naturally a follower of man; if so, then I do not know how to agree with those who at once reject the necessity of a mediator So far as I have read and known of Christ, I have a great love and respect for him, and I think there can be no other man fit

for a mediator than Jesus of Nazareth. This I say, not that he has preached new truths to the world, which many persons say in spite of *writings* of much older times, but that he has shown the best example of his love to God and man. However, I have not yet been able to feel Jesus in the way you do: I am often inclined to look upon him in the same light with Socrates, Mohammed, and a few others."

Of the journeys of Mr. Dall to Madras, and to parts of Bengal to organize and revive churches, and to lecture on liberal Christianity, Temperance, Education, &c., we cannot speak, for want of room. But he has done much useful work in this way, and deserves our thanks for his sympathy and labors for Mr. Roberts, and other lonely missionaries in various parts of India.

2. *Calcutta.* — The work which Mr. Dall has done in Calcutta consists in preaching, delivering lectures before different societies, writing many articles in the newspapers, and especially in establishing and carrying forward the "school of useful arts." Mr. Dall's various activity has thus brought him in contact with a great variety of persons in and around Calcutta. Especially, he has made himself intimate with the leaders among the Hindoo Theists, or Vedic Unitarians, — a body of Hindoos who have outgrown their own system without becoming Christians. These men are earnest inquirers, and frequently invite Mr. Dall to their meetings, and ask him to give them lectures upon Christ and Christianity. In one of his letters of last year, he describes a lecture delivered by a Hindoo in a suburb of Calcutta, on the essential beauty of the character and teaching of Jesus. The lecturer was Kali Prozono Ghoze, who was sent to Calcutta to study law, but finds his highest pleasure in being an unpaid teacher of religious truth. The audience consisted of progressive Hindoos, young and intelligent people, men in office or professional students, and who listened with interest to a lecture, two hours and a half long, in which the simplicity of Christ's teaching was compared with the doctrines taught by Orthodox Christians. There are in and around Calcutta five or six young men like this, who deliver such lectures to Hindoo inquirers, and who go to our Mission House for books and information.

Mr. Dall frequently sends us copies of the daily papers printed in Calcutta, containing articles from his pen, upon moral, social, and religious subjects. In his letters, he often mentions conversations and pleasant intercourse had with the English and Scotch ministers, and missionaries of other denominations. Here are some scraps from his letters: —

"The Brahmoes are increasingly active; mostly young men, pretty well off. They buy Channing and the "Altar at Home," with avidity. Our mission would be a success, had it done no more than quicken these Hindoo Unitarians."

"I am at present in active correspondence with the following towns and cities in India, not to mention as many more out of India: 1. Madras; 2. Secunderabad; 3. Rangoon; 4. Maulmain (Burmah); 5. Burdwan; 6. Purulia; 7. Sirsa; 8. Goverdanga; 9. Contai; 10. Chooadanga; 11. Kishmaghur; 12. Purneah; 13. Burrisal; 14. Bhagulpore; 15. Chinsurah; 16. Meerut; 17. Mussourie; 18. Many in Calcutta, and in its *suburb* towns, *e. g.*; 19. Bhowaneepore; 20. Alipore; 21. Intally; 22. Cossipore; 23. Howrah; 24. Serampore. I may add, that hardly a week passes which does not send something of ours broadly over India, in the columns of the 'Englishman,' or 'Hurkarn.'"

"Copies of the 'Altar at Home' are often inquired for, but we have been long out of them. The ten sets of Channing's Works, which good Albert Fearing gave us, valued at five rupees the set, have all been paid for by our disciples, and taken away. Copies of the 'Selected Volume' of Channing are also inquired for. Of these, some seventy-five copies have been bought of us this year, and they are all gone."

"The Temperance cause is the crusade for God, that is now so pleasantly uniting us. It would have done you good, could you have stood in the Baptist Chapel of the Rev. Mr. Sale, last Tuesday night, and heard the Methodist, Baptist, Independent, and, last and least, the Unitarian minister, pleading for self-rule and self-sacrifice, and for the daily bearing of the cross of Christ, — all out of the same dear Bible, — which, with all its

Mosaic short-comings, is the only true Bible among men; the only Bible of progress and spiritual life."

"Here, in the Agra jail are *fifty-four* lithographic printing-presses, which throw off editions of Christian school-books of twenty-five or thirty thousand copies, and yielded a return on account of prisoners' labor, lately, of twenty-two thousand rupees a year! Government, also, is publishing editions of school-books, Christian books turned into Hindi and Oordoo, to say nothing of Bengali, ranging from twenty thousand to fifty thousand copies in a single edition; and still the demand for such books far exceeds the supply. One native, Siva Prosad, inspector of schools at Benares, who has written to me lately, has himself translated or composed *thirty-six* distinct works in the vernacular tongues, which have all been printed, and have met with a good sale."

"Once and again, both heretofore and lately, have schools been started in our neighborhood, with the express and declared intention to break up ours; but the more they trim our vine, the richer it grows. For the four and a half years of our existence, we have known no reversion. I am as great a learner as any in the school, by a daily contact of question and answer, which, however large the assembly, goes forward with a familiarity which would delight you, and be an improvement in many even of our New-England Sunday-school Addresses. Our income from the pupils now averages some two hundred and thirty rupees a month; or a total, at this rate, of two thousand seven hundred and sixty rupees a year. So, you see, we pay *more than half* of all our own expenses. Add the government gift of one thousand rupees a year, and you have three thousand seven hundred and sixty, which occasional gifts from Indian friends may raise to four thousand, against the two thousand rupees of the American Unitarian Association generously given to me. Surely, we would think twice before withdrawing our hand from all this good! and killing a mission that God has so blessed, and is blessing with a steady increase!"

But the principal work of Mr. Dall has been to establish and

carry on what he calls his "School of Useful Arts." This has lately been removed to an adjoining building, and is now attended daily by over two hundred Hindoo young men. This new building is larger than the other, though, not being on the principal street, the rent is less. It contains a hall suitable for lectures and general meetings, where Mr. Dall addresses every day from two hundred and twenty-five to two hundred and fifty pupils: this hall will accommodate four or five hundred persons. Mr. Dall's lectures are very conversational. A great deal is said about prayer. The whole school are taught brief Christian prayers in Bengali, and seem to enjoy them. He writes that the prayers commonly used by the Hindoos consist in the incessant repetition of the name of some favorite goddess, as Kali or Doorga. Instead of this, they are taught to say, "Infinite One, bless my father and mother, my brothers and sisters; and help me to be a good boy to-day." The head-teacher of the school, Mr. Singhee, is a Christian Hindoo, who has great influence over the pupils, in consequence of his sagacity and prudence in talking with them on religious subjects. There are six or eight recitation-rooms in the building, which are occupied by the different classes and their teachers. During the last half of the sixth hour, they assemble in the hall for the general lesson and closing prayer. From a letter addressed by Mr. Singhee to Mr. Dall last December, when the latter was at Madras, giving an account of the condition of the school, we learn that there were two hundred and forty-five boys then in the school; that, of these, there were in attendance, during seven successive days, 215, 208, 226, 217, 233, 228, and 232. Out of the 245, 221 had paid in advance their school-fees for the month; and these fees were nearly or quite sufficient to meet the expenses of the school. Mr. Singhee says, "Is it not a delightful thing, that, without using rod, or exercising other harsher measures, we are enabled to go on with our work in the school so regularly and smoothly? It is the primary object," he says, "of the Useful Art School to give a moral and religious education to its pupils, and to habituate them to feel that they possess a heart and a soul to love and worship God. But, in order to attain that higher object, we are obliged to fol-

low the custom of preparing boys every year for the Calcutta University." Mr. Singhee says that he usually has had a public examination and prizes once a year: but, not liking this merely show-exhibition, he proposes to substitute a private and careful examination of the pupils at the end of each year, telling them the result; and so teaching them to learn for learning's sake, and not for its reward. We ought to add, that part of the expenses of the school are met by an annual grant from the British Government of a thousand rupees, which was given after the school had been thoroughly examined by the agent of the English Government.

From this cursory statement it will be seen, we think, that our missionary is laboring to advantage, and that he ought to be supported by the Unitarians at home. He has established a school where two hundred and fifty Hindoos are daily taught, not only that kind of knowledge useful for this life, but, at the same time, the principles of Christian religion and morals. We consider this a great success, and are surprised that it should be spoken of by any as though it was merely a secular school. The secular school is made use of for the purpose of bringing the children together where they can be taught Christianity. It appears from Mr. Singhee's letter, now lying before us, that he also considers Christian instruction as the main object of the school. And we feel bound to say, in behalf of Mr. Dall, that we doubt if there is any one else in the denomination, with enough faith, zeal, devotion, self-denial, and industry, to have brought about the results which he has accomplished.

THE ADMINISTRATION OF THE LORD'S SUPPER.

THE admirable article in the last "Monthly Journal" upon the Lord's Supper has suggested to me the idea of expressing my thoughts upon its best manner of administration.

For various reasons there is a very general indifference in our churches, and in all churches, to this Christian rite. A

small portion of most congregations participate in it. The majority withdraw, and the small minority remain with the minister, at the end of an ordinary morning or afternoon service, to engage, briefly and hurriedly, in the ordinance. It fails to command a full and hearty attendance. It receives few additions during the year. Many of the congregation have never witnessed it; and it is regarded, by the young especially, as a thing belonging exclusively to old persons.

What is the reason of this general and fatal indifference?

Without considering any other cause, let us consider the *manner* in which this service is generally administered; for, I believe, this is the chief obstacle to its real success and to its deepest influence. One may say that *form* should have nothing to do with this service; and that one who depends upon any special form rather than another, must regard the service in a very unspiritual light. But form has a great deal to do with it; and, while one way is full of life and interest, another is dead and dull. At any rate, we hear the criticisms of outside persons upon this service, and they declare it to be any thing but inspiring and impressive. It repels oftener than it attracts. To my mind, the old way of administering this service is a cold and unattractive way. It does not appeal to the sentiment of devotion. It does not touch the heart. The sitting in the pews, separated from one another, and from the table, and from the minister, and waiting for the elements to be distributed by the deacons, is a cold, unimpressive, and impersonal way of celebrating this peculiarly touching and suggestive service. It lacks all the aid to devotion, and that personal participation which adds so greatly to the life and interest of the service.

It has always been so with me as with others, and I resolved, at an early day, and as soon as it was practicable, to adopt a form that has life and personal interest in it; and an experience of four years in Baltimore, and four months in Roxbury, satisfies me that there is a way to redeem this decaying form, and make it an inspiring and life-giving spirit. For the sake of the minister and the people, and for the sake of the service itself, I would beg the churches to try the experiment, and see for themselves. Nearly all who have tried it confess that it gives

birth to a new experience, and inspires a solemn feeling that the old form never brought. And the evidence of its impressiveness and effect appears in the awakened interest in the service, and the steady addition of communicants.

The service is held in the *evening*, which is, of itself, a closer imitation of the original rite; and the natural solemnity and suggestiveness of the hour lend additional effect to the scene and the service. This, however, would be impracticable in the country. The communicants approach the table in companies of from twelve to twenty, as there is room, — and, *standing* around the table, receive the elements from the minister, with the words, "Eat, or drink this, in remembrance of Christ;" and this is repeated until all have participated. The offering of the elements by the minister directly to the people is an act that greatly enhances the interest of the service to him, for it gives him a *real* part with the people; whereas the old method separates him from a participation in the service with the communicants. He is apart from them, and they are apart from one another. Standing together around the table, they are brought into closer spiritual sympathy.

There are, it is true, some timid and modest persons who object, at first, to what seems to them a conspicuous and public act; but, upon trial, I have found that these feelings mostly pass away. An old lady, who had always been used to the ordinary form, said to me, "I thought that it would be trying for me to do it, and that I should think of myself too much, and lose the effect of the quiet communion in the pew; but when I stood before the table, and saw others surrounding it, I never was so impressed by the service, and I forgot myself, and gave my mind up to the spirit of the scene, and now I would not go back to the old way." The deacons of the church confess, too, that they prefer the quiet which they now enjoy, to the former performance of their duties, which was necessarily distracting; and while they are relieved from their special service in the administration of the Supper, they are still the helpers and advisers of the minister.

If there is a dissatisfaction with the present administration of the Lord's Supper, and it does not occupy the place in the

affections of the people that it should, and it languishes for lack of support and interest, let the churches try a new method, and see if there be not more spirit in one form than another.

As a matter of suggestion, I give below our order of service on the first Sunday evening of the month: —

Voluntary on Organ.
Scripture Reading.
Vesper Hymn.
Prayer.
Sacred Song.
Administration of Lord's Supper.
Voluntary on Organ.
Silent Prayer.
Lord's Prayer Chanted.
Congregational Hymn.
Benediction.

CHARLES J. BOWEN.

A RECORD OF RELIGIOUS EXPERIENCE.

THE following article was written by a highly intelligent and cultivated lady, and is literally true in all its facts and statements. It will be continued in our next number.

MR. EDITOR, — I have, for some time, felt a desire to relate the gradual change in my mind from "Orthodoxy," to a more liberal belief. Not that I consider my experience remarkable; but for the very reason that I think the same doubts and difficulties must have occurred to many sincere souls, do I offer this record of my own perplexities, and their eventual dispersion by the light of a more rational system of religion.

I was born, baptized, and educated into the Episcopal Church. My parents had adopted its creed while living in a little town in New England, where to become an Episcopalian was, in the eyes of the puritanical inhabitants, the next thing to declaring one's self a Romanist, and required the same courage which it now does to acknowledge the adoption of Unitarian views while surrounded by "Orthodox" influences. So strong was

my father's love for his church, that he left his profession of medicine, and entered its ministry; but, soon after his ordination as a priest, he died, following my mother to an early grave, and leaving five little children to learn the lessons of life, without the help of parental tenderness and wisdom. Two of these children died young; the remaining three are still in this world, and though separated early, and brought up under entirely different influence, each one of us, in her own time and way, has come to renounce the creed of our father and mother, and accept doctrines better suited to individual character, and, as I believe, to the general sense of mankind. I have mentioned the change in my sisters to show that my own departure from Orthodoxy was not the effect of accident or whim, but the natural result of mature thought, aided by inherited love of freedom; for filial affection would have prompted a life-long adherence to a faith made doubly sacred by the memory of "parents passed into the skies." But the same conscientious courage which led that youthful couple to break away from Puritanism, and join what was then the liberal Church, has induced their children to renounce the tyranny of that Church, now grown too narrow for the wants of the advancing age; and it is to recount the struggle in my own mind that I now seek to address the public through your "Journal."

As I said before, my early life was passed under the religious direction of the Episcopal Church. In the home which was allotted me, after my own was made desolate by death, the atmosphere was strongly, even morbidly, Calvinistic. Accordingly, while my welfare was conscientiously watched over by pious relatives, my life was imbittered by the unnatural check placed upon every expression of those joyful emotions which belong to the season of youth, when the physical powers are fresh and active, and the soul has not yet been clouded by care and suffering.

Possessing by nature one of the sunniest, cheerfullest dispositions that parents ever bestowed upon a child; with all the common objects and incidents of life glorified in the light of a vivid imagination; with a love of music which amounted to a passion, and a keen appreciation of the beautiful in every

form, — it may easily be seen with how many and irksome restrictions and repressions my monotonous existence was filled; and how great was the danger, that, when time and altered circumstances should give me independence of position, the re-action should involve a hurtful dissipation of mind and body in the various alluring pleasures of the world.

I think that what saved me from unworthy rebellion, and disposed me to a serious life, was the possession of a modest ambition for literary excellence, and the encouraging result of a few experimental attempts in that direction. Although maturer exertions of this kind have been more satisfactory in that they have had for their chief object the development of truth, and the good of my fellow-beings, I think no success in these later days has ever given me so much happiness as did those early essays of intellectual power. It is true I wrote under protest, — supposing that all works done before my conversion must "partake of the nature of sin," and fearful of future condemnation for daring to be pleased with subjects of contemplation not strictly religious. Nevertheless, I obeyed this impulse of my nature with keen delight; and found therein, though I did not then know it, a safeguard against temptation, and a discipline of thought necessary to the struggle which years and their events were surely bringing.

All this while, the religious element in my character received only casual and slight impressions. I knew the Prayer-book almost by heart, and could perform my part in the service with my lips, while my soul was far from responding to its meaning. I listened mechanically to sermons, while my eyes roved over the congregation, and my thoughts were at the ends of the earth. The only part of the worship which really affected me was the music; and that was always a delight. I often took part in the chants and hymns, and dreamed of a future day when I might, perhaps, be allowed to join the choir, which seemed then the greatest privilege on earth. That time came sooner than I had dared to hope. At the age of fourteen, I found myself not only a member of the choir, but organist (if so noble a title may be applied to the performer upon the small and worn-out instrument which was then the best our

church could offer); a position which I had not ventured to desire even in my dreams; but for which I had been, unconsciously, preparing myself by persistent, and almost unaided, attempts to master the science of music, towards which I was irresistibly drawn by natural tastes.

Since that period, I have for many years fulfilled the duties of organist in different churches where my lot has been cast; thereby insuring my constant attendance upon all the services, and enabling me to learn all the good which the system of the Episcopal Church is calculated to impart. The influence which this church exerts through the abundance and variety of her musical services is very great. Even in country parishes, the singing is usually the best to be found in the vicinity; and in cities the department is carried to a degree of perfection, which enables it to rival the grand performances of the Romish ritual: thus attracting many cultivated and sensitive minds which seek the gratification of æsthetic tastes in the observance of religious duties.

Being naturally inclined to a critical examination of every matter which came within my observation, I early discovered that the liturgy was capable of richer accompaniments and more harmonious illustrations than I had ever seen in the comparatively simple churches of the West; and I was eager to visit old Trinity, as the grandest specimen of ecclesiological skill in this country. When about twenty years of age, this desire was gratified; and I was deeply impressed by the gorgeousness of its decorations, not knowing enough of the laws of taste in architecture to detect their inconsistencies and shams.

Soon after this visit, affairs called me to the South, when I spent a few months in the diocese of Virginia. After the stately ceremonials of Trinity, I was shocked by the slip-shod manner of conducting services which I there saw, and which was in keeping with the careless and undeveloped method of transacting all kinds of business in the South, while it remained under the undisturbed influences of slavery.

From these scenes I was transferred to a remote town in New England, where there was no Episcopal church, and only

an Orthodox meeting-house, as bare and cold as the creed of its congregation. Here I pined for the associations I had left: and, being still of an age when feeling is stronger than thought, I imagined that my fervor of imagination was religious devotion; and my longing for the gratifications of taste, a desire for the life-giving worship of the true Zion.

As ill luck would have it (to speak after the manner of men), just then there came that way, on a visit to his benighted relatives, *a priest of the Anglican communion* (I must adopt the shibboleths of the people I describe), a sickly, fanatical, whining High Churchman, whose absurdities, under a more natural development of my religious character, would have awakened only my laughter and my pity; but I was at that time starving on the husks of Puritanical theology, and so seized eagerly the gilded gingerbread of a sentimental superstition.

Then followed my initiation into the aims and labors of the High-Church party, of which I had, thus far, known only the effects. I became fluent in its peculiar phraseology, learned in the symbols of ecclesiology, enthusiastic in my devotion to the cause through which I verily believed the whole world was at last to be brought back to the true fold, *i.e.* the Episcopal Church. I wondered if I might hope to have a hand in this glorious consummation by wielding a pen in the warfare which must precede the victory; and I determined to devote my thoughts and skill henceforth to this service, as the best offering I had to bestow.

In looking back upon that period of wide-eyed credulity, I find some palliation for my silliness in the poverty of my surroundings; there was absolutely nothing else in that sleepy little town to awaken interest; and I was young, — full of enthusiasm, — and craved some field of endeavor. Still there was *the sea* in full view; and I wonder now that its grand monotone did not drown the weak pipings of this false teaching.

After the departure of my quondam confessor, I received from him certain precious witnesses to the faith, and guides to my further progress, in the shape of two books: one called "Theophilus Americanus" (a kind of catechism of the *ins and*

outs of Puseyism), which I zealously intended to learn by heart, but in which I never went beyond the first page; and the other, "A Presbyterian Clergyman looking for the Church," which, after great searchings, he found, and proclaimed his discovery by a mighty flourish of trumpets, — fine music to me and others of like mind! This book I read over and over again, and became about as much exercised in mind through its perusal as was Don Quixote from his study of the books of chivalry, and to about as good purpose; feeling myself thereby called to begin a crusade against every fancied enemy of a certain woman whose scarlet attire was disguised under a fair cloak which led me to mistake her for the Divine Bride. So, fully armed and equipped for the windmill conflict in which I was determined to engage, I yielded joyfully to circumstances that restored me to my old connection with the Episcopal Church, and gave me new opportunities to test her worth.

I was situated for a time in a country parish of the West, whose peculiar character was, perhaps, better adapted to strengthen my devotion than city advantages would have been. It was one of those ideal churches which we seldom meet with in the world of fact. The few wealthy members were zealous and generous; the poorer class was honest and piously inclined; and the rector was a man whose rich poetry of sentiment and language was expressed in the beautiful harmony of one of the most perfect characters I have ever known. Add to this, that the village, which was the scene of his labors, was a picturesque little spot, — a quiet valley shut in from the noise and bustle of the busy world, — and that the church edifice, though small, was a gem of architecture, furnished and ornamented in a manner which would please the most cultivated taste; and it is easy to perceive that in such a place an attentive observer would see the excellences of the system, without meeting the inconsistencies which would be perceptible in a wide sphere of action.

In this retired hamlet, I passed several years; finding nothing to startle me from the belief that I was living and working for the chief end of man, in striving to win the great outside world to the only true faith. I can say without boasting, that

my labors were the means of leading *three Methodists* from the error of their (theological) ways; who remain steadfast to this day, and are still proselyting in their turn, for aught I know.

I also wrote frequent articles for the paper which was the chief organ of the Puseyite party, and gratified both my mind and my heart by such efforts.

My comfort in thinking of the probable influence of those printed appeals is, that, if they were read by people wiser and more experienced than I, they were, very likely, dismissed with a smile of derision. The young, no doubt, forgot them as soon as read; and, as for those who sympathized with my extravagant views, their own notions were equally impracticable, and, if their characters were worth any thing, they have long ago outgrown such opinions, and are as ready as I am to disclaim them.

The effect of those compositions upon my own mind was to give me greater command of language through rhetorical practice; so that, in any view, there was no great harm done, and it is a case for laughter rather than remorse.

(To be continued.)

THE CLAIMS OF ANTIOCH COLLEGE,

BY REV. HENRY W. BELLOWS, D.D.

ANTIOCH COLLEGE is an institution situated at Yellow Springs, Green County, Ohio, about seventy-seven miles north of Cincinnati, upon the highest land in the State, and in its most romantic district; a spot celebrated equally for its fertility, picturesqueness, and salubrity. It was established in 1852 by the large connection known as "Christians," and so called from their scruple about bearing any sectarian name. The Christians are a sort of Unitarian Methodists, having the theology of the elder Unitarians, without their culture; and the heat and fervor, the camp-meeting usages, and emotional feelings of the Methodists, without their ecclesiastical system or opinions. They

have specially cultivated devotional feeling, and commonly owe their accessions to sudden conversions during periodical excitements, which are conscientiously favored by them. The body is a large one, sparsely found in most parts of the country, but extensively prevalent in the rural districts of Western New York, Ohio, Indiana, Missouri, North Carolina. It claims more than a thousand churches, and boasts fifteen hundred ministers, who have commonly been men wholly uneducated for the ministry, except by their convictions, scriptural readings, and prayers. They have resembled the apostles in working with their own hands for their daily bread; and have left the plough, the plane, the anvil, on Saturday night, to preach on Sunday, and take up their tools again Monday morning. Every one acquainted with the early history of Christianity, or with the beginnings of the great Methodist and Baptist communions, can understand the temporary value and importance of such methods and instruments, and the inevitable passing away of the period of their usefulness. The spread of popular education soon makes an educated ministry necessary, where an earnest and loving one without book-learning answered a better purpose for a time. The rise of theological schools among the Baptists and Methodists, the steady growth of scholarship and literary culture in their clergy, tell the whole story for all other similarly situated sects. A comparison of the style of religious life, the influences of the Holy Spirit, and the prevalence of heat and emotion among the "Christians" and the evangelical sects, disposes of the prejudice that piety and fervor are due to peculiar theological opinions. Given a common faith in the general truths of the gospel, in God the Father, in Christ the Son of God, in the Holy Spirit, it needs only a human soil not pre-occupied with other thoughts, interests, and affections, to bear under the rudest ministry — and perhaps in such cases the ruder the better, if only earnest and passionate — a certain crop of vehement, emotional, engrossing religious affections. In a denominational view, the Christians saw their best day while they had an uneducated people, and an uneducated ministry, — just as the Methodists and Baptists have seen theirs. But when the people become reading, reasoning, and critical,

the ministry must become so too. Even if it were desirable to keep the people in this intellectual childhood, it is simply impossible. The school-master is abroad, if the minister is not; and it is not within the option of any of the sects to live on with an uneducated ministry. Doubtless this relation of an educated clergy to an educated people will in all cases make the religious manifestations, both theologically and practically, very different from what they originally were. There will be less implicit faith, less childlike simplicity of experience, less passionate fervor of feeling, less directness and *abandon* of emotion and sympathy, less obvious love in the feast, less sweat and fury in the preaching, less swell and noise in the responses, less rapture in prayer, less triumph in dying; but the late torrent, drained off at its sides, will appear in the greenness of fields that before showed nothing but barrenness. All parts of man's nature and life become partakers of religion, when the intellect takes up its own, the conscience its own, the affections theirs, the will its portion, and the blessed river of faith is diffused in every atom of the region through which it flows. In place of the bright, noisy, leaping cataract, in its deep chasm and its rocky bed, we have a well-watered farm, where each and every field shows the presence of the stream that once wasted itself in foam and noise and sparkle. The cascade is gone: the loaded barn, the full table, the happy, useful family, have come in their place.

Later, perhaps, than any other religious body in this country, the Christians awaked to these now commonly recognized views. But, when they waked, they were broad awake at once. They determined to establish a college that should outstrip, from the start, any thing in the Western country, if not in the whole United States. They resolved not only that education should be thorough and high, but also universal; and, to this end, they embraced in their scheme of academic education young women as well as young men. They resolved on knowing no more distinction in education than in religion. Christ had known neither Jew nor Gentile, bond nor free, male nor female, in his offers and promises, — and their college should be as broad as his gospel; and, while their educational system was to be of

ideal excellence, it was to be of superhuman cheapness. Six dollars a year — the interest on a hundred-dollar scholarship — was to entitle every stockholder in that amount to send his children, of both sexes, one after another, in endless succession, to this great fountain of learning! Buildings of an expensive character were begun and finished. An observatory, from which the noble-hearted Elder Phillips had hoped and expected "to see New Orleans," was among the structures contemplated; but the original trustees never quite got to that! An enormous main building, with chapel, library, lecture-rooms; two halls, accommodating perhaps a couple of hundred students each, with a commons' hall and kitchen in one of them; a fine President's house, all thoroughly and economically built, substantial and permanent, well enough planned, and not unshapely, situated in a commanding plot of forty acres, admitting of shade-trees and walks, at present to be found mainly in the pictures of the college, — these attest the enterprise, zeal, and faith of the original projectors of this institution.

The high views of the Christians were shown in at once inviting the Prince of Education in New England, Horace Mann, to the Presidency. He went, with all the moral and intellectual enthusiasm of his high-strung nature, to conduct an enterprise which a more practical and calculating soul than his would have seen to be a forlorn hope from the start. The scholars were to be invited, by a cheapness that was all-engaging, to an education that was, in its very conception, necessarily expensive. The absence of any readiness to endow the institution, not so much from want of wealth in the Christians, as from a complete ignorance of what learning costs and is worth, and from a desuetude to any large outlays in support of their cheap ministry — in short, from inevitable contractedness of life and experience — was to be overcome by the scholarship system, — a system, which, in raising the necessary capital to be sunk in buildings, lost sight of a yearly income, while it flooded the college with scholars who paid nothing for their education. Of course these scholarship funds could be raised only by agents, who solicited subscriptions, and paid themselves a large percentage out of the money thus raised. They were generally very sanguine in

their hopes and promises. But it is doubtful if fifty thousand dollars were ever paid into the treasury from this source; and every dollar that did come in was a real source of improvement to the college, as it pledged the institution to an education it was ruinous to furnish on such terms. Mr. Mann's *prestige* called an excellent set of instructors about him, and attracted a large body of students. The educational and moral interests of Antioch flourished famously, spite of the wretched local, denominational, and personal jealousies that soon sprung up. These were due wholly to the fact, that mediocre, uneducated, or half-educated men, who had been accustomed to decisive leadership among the Christians, found their sceptre slipping from their grasp, and passing into the hands of better instructed and more competent men, not of their own special school. To keep their slippery hold, they raised the cry of heresy, aristocracy, abolition, and whatever else might arouse the prejudices of their old constituency. It was in vain that Mr. Mann joined the Christian church, and in every way sought to conciliate the narrow, jealous minds about him. The students were converted enthusiastically to him, and his views and feelings; but the trustees, the towns-folk, and the Christian ministers, were always, to a considerable extent, bitter opponents of the man and the policy whose presence they had deliberately invoked. In truth, the darkness quarrelled with the light which it thought it wanted. The education that was desired was an education that should leave every old superstition, extravagance, and fanaticism, just where it had been; that should not bring ignorance, presumption, and littleness into disrespect; should take no power from superstition, and bring no calmness to excitement. The new code of ethics, the stress on truth, justice, punctuality, fulfilment of promises, exactness of statement, which Mr. Mann introduced, was a sort of new and spurious religion. There was no gospel in it; and the gospel was a much more easy and popular thing than this cold Unitarian table of commandments.

While a successful, although most arduous and painful fight was going on with these inevitable obstacles, a set of troubles began very early to develop themselves in the finances of the

institution. It was bankrupt when it was born. There never was any foundation to it. Its accounts were a heap of rubbish; and its credit, a mirage when it had any, and, more commonly, starless blank. It is truly amazing that some men could have fancied there was any bottom to the concern. But the enthusiasm of those who started it was so real, that it deceived the very elect. And had their original notion of a college, officered by their own men, conducted in the interests of a wild-fire kind of religion, — a sort of theological school for the manufacture of preachers of a once very successful type, forest-rangers, with the Bible in their heads, and a stump for a pulpit, and zeal and positiveness for their sole ministerial qualifications, — had their original notion been carried out, no doubt a great deal of money could have been collected among the Western farmers of their Connection in support of it. All their denominational pride, and all the prejudices and superstitions of their constituency, could then have been turned into it. But the founders of the college were absurdly inconsistent. They wanted all the light in their halls to be supplied by their own lamps, but were dissatisfied with the darkness they rayed out. And when, forgetting themselves, they seized upon a candlestick, like Horace Mann, and set it up in their college, they were at once disgusted at the revelation it made of their own intellectual raggedness. Half pleased with the light, and half angry with its disclosures, they tried to unite true education with a stand-still, ignorant, and superstitious set of usages, feelings, and opinions, which could no more live in the sunbeams of knowledge than bats and owls can bear the noonday. Every enlightened teacher they brought in, every clever pupil they attracted, every progress the college made in moral discipline, real science, or true taste, was a necessary offence, a loosening of the hold of the old ministers, a mortification to the original spirit of the conferences, a blow to the hopes and projects of the Christians. Of course, the plain farmers and Christian church-members, who held the purse-strings, were not going to give their money to undermine their own cause. But meanwhile the trustees, mostly plain men, were becoming slowly disinterested converts to their own new experience. They began to open their lids,

and see that light had its charms and its claims, if it did hurt their eyes and discover their nakedness; and, from very early, there were a few noble natures among the Christian leaders, who, spite of little or no education, had native force enough to estimate the real value of true education, and even discernment enough to foresee just how it was going to affect the destinies of the Christian body, — men generous and true-hearted enough to say, Let the light come, though it strike us blind, and cut off all successors like ourselves; let it come, for truth, knowledge, and intellectual and moral training, must be the interest and salvation of the world!

Up to this time, the Unitarians had known nothing of Antioch College.

(To be continued.)

THE MISSION TO CHARLESTON, S.C.

THE interest with which this mission has been regarded by our people seems to demand a somewhat detailed account of recent events in connection with it, which have already been imperfectly made known through other channels.

In order to set forth clearly the relation of the American Unitarian Association to the church and society in Charleston, we quote the following communication, received in March of last year, and which was confirmed by similar letters of a private nature from individuals of the society: —

CHARLESTON, S.C., March 24, 1865.

Rev. RUFUS P. STEBBINS, D.D., Boston.

DEAR SIR, — Captain Boutelle, of the navy, has communicated to our congregation the wish, on the part of the Unitarian Society of Boston, as expressed by you in a letter to Mrs. Bowen, of Baltimore, to send a missionary to Charleston, free of expense to us. At an informal meeting of the members of

our church held this day, I was requested to communicate with you on the subject. Our people will be pleased to receive any gentleman you may send us: we would merely intimate that we have been so accustomed to good preaching, that no one except a talented man, who could come and preach the gospel strongly, would be of much service in building up a congregation. We have about thirty members of the congregation now in the city, and we feel satisfied that a popular minister could easily attract a full church, and do good to the cause of Unitarianism in Charleston. The pulpit is now vacant; and, if you intend sending a minister, it is desirable that he should come without delay, as the military authorities may have application from other denominations for the use of the building. Address Thaddeus Street, Charleston, S.C.

Yours respectfully, THADDEUS STREET,
Warden of the Unitarian Church.

Accordingly, Rev. Mr. Stebbins was commissioned to go, at the cost of this Association, in response to this request.

In order to make more manifest the cordiality of our Board, the present Secretary (then chairman of the Committee on the Southern States) was requested to accompany Mr. Stebbins; and, on the Sunday after their arrival, — when fortunately Rev. Dr. Hosmer, of Buffalo, was present, and preached a sermon, — Mr. Lowe made an address on behalf of the Unitarian Association, expressing the sympathy and friendship of the Board, and their desire to act in entire co-operation with the society.

It is not necessary to review the interesting circumstances which have attended the mission since. It has been prominently before our community, by the repeated appeals for money in view of the suffering which Mr. Stebbins witnessed and was eager to relieve. The sum thus raised has been disbursed by Mr. Stebbins, with an amount of labor and self-sacrifice which only the most ardent sympathy could have led him to bestow.

Meantime, we were somewhat disappointed, perhaps, that the congregation did not more rapidly increase; but we had no apprehension that our mission was not welcome, until, several weeks after Mr. Stebbins's return from a summer visit at the North, he reported that a feeling of opposition was beginning to manifest itself against him, on grounds of sectional prejudice. We counselled him to do every thing to conciliate this feeling, so far as he could do so consistently with his own self-respect and fidelity to his own convictions; and he seems to have borne himself with the utmost courtesy and kindness. But the feeling of hatred towards the North seems to have poisoned the minds of many of our brethren in that society, and they have resorted to every method in order to put an end to his connection with their church. His position was one of great difficulty and delicacy, and his course is described in the following extracts from his own report: —

CHARLESTON, S.C., Jan. 4, 1866.

Rev. CHARLES LOWE, Sec. of the American Unitarian Association.

SIR, — The events of the last month have been of such importance, that it may not be out of place to review its whole history. . . .

On the 3d of December the following note was received: —

CHARLESTON, S.C., Dec. 1, 1865.

Rev. Mr. STEBBINS, Charleston.

DEAR SIR, — At a meeting of the pewholders of the Unitarian Church, held Wednesday evening, 29th, it was "Resolved, that the Secretary address a letter of thanks to the Rev. Mr. Stebbins and the other gentlemen who took charge of and protected the church during the turmoil through which we have passed."

In accordance with this resolution, allow me to express the thanks of the corporation for taking charge of and protecting the church edifice. As I have no means of ascertaining who were the gentlemen associated with you, will you be kind enough to make known to them the above resolution? I am very respectfully,

GEORGE D. CONNER,
Secretary, Unitarian Church.

As the above letter and resolution seemed purposely to ignore the real party to whom — if to any — thanks were due, and to quietly dismiss its representative with the bootless job of hunting vain imaginings styled "other gentlemen," no reply was made to it. . . .

On Thursday, the 14th, the following letter and resolution was received: —

Rev. C. Stebbins. Charleston, Dec. 12, 1865.

Rev. Sir, — The wardens of the Unitarian Church have desired me to hand you the enclosed copy of a resolution of the pewholders of the congregation, and also to state, that the church has been, at various times of need, kindly supported by the ministers of the Methodist Church; and that assurances have been given by several of their clergymen, of a willingness to keep the pulpit regularly supplied, and performing all the paroichial duties until a minister of our own denomination is engaged; this, being stated at the same meeting, is understood to be assented to in resolution. The Rev. Mr. Meynardie proposes to occupy the pulpit next Sabbath. Very respectfully,

N. M. Porter,
Chairman of Wardens, Unitarian Church.

RESOLUTION.

At a meeting of the pewholders of the Unitarian Church of Charleston, held at the church edifice, Archdale Street, on Sunday, 10th instant, at 12½ o'clock, P.M., the following resolution was moved and adopted: —

Resolved, That the wardens be instructed to accept the application made by the Rev. Mr. Meynardie and his congregation, for the use of our church, for such time as they may require.

Extract from the minutes.

Charleston, Dec. 12, 1865. George D. Conner, *Secretary.*

To the above I replied as follows: —

N. M. Porter, Esq. Charleston, Dec. 14, 1865.

Sir, — Your letter of the 12th, containing an extract from the minutes of a meeting held at the Unitarian Church in Archdale Street, on Sunday the 10th, is before me. I am not a little surprised at the action of the pewholders. The import of the resolution and your letter leads me to think that my position here, as the representative and missionary of the American Unitarian Association, is not understood.

Allow me to state it.

Last March, a meeting of the Unitarians then in this city was held; and the junior warden holding over was instructed to write to the Association, asking that a missionary be sent out to work with and for you, until such time as the church should so recover from the shock of war as to be able to call a minister of its own choice.

This call was promptly met by the executive committee; I was stationed here by the chairman of the Committee on the Atlantic States. His action was approved by the executive committee. My instructions were to preach in the church, and protect the church property from man and weather. I have done all in my power to fulfil my instructions. The roof of the church has been repaired twice, and the expenses have been paid by the Association.

My mission here has been one of peace and good-will. There is no desire on the part of the American Unitarian Association to dictate to this church, or to saddle a preacher upon it; but simply to help you to gather its strength, and stand up once more a power in this community. The executive committee have felt deeply the importance, alike of protecting the property of the church during the transition between military and civil authority, and also of having a word spoken here for the cause of that religious truth which we hold in common, and hold dear. With charity towards all, with enmity towards none, the Association has sent its missionary here to work at your request. Such is my position. Such are my relations. I am at a loss — if they are thoroughly understood — to know why the church should have been closed upon the Unitarian Association, and opened to another denomination. You refer to the good feeling between the church and the Methodists. It may not be presumptuous in me to refer you to the kind feelings and love of your fellow-believers. If, through charity, you can extend the property of the church to the Methodists, I respectfully submit the question, — why cannot you extend it to the representative of your own denomination, until you can call a preacher after your own hearts and of your own faith? If my position here is thoroughly understood, I think an explanation of the action of the church is due to the American Unitarian Association. I shall forward your letter and the enclosed resolution, together with a copy of this, to the Secretary, and wait for instructions. In the mean time, I claim the privilege of occupying the pulpit on Sundays, basing my claims on Christian courtesy and Christian usage.

Yours respectfully,

CALVIN STEBBINS,

Missionary, American Unitarian Association.

On Friday I called on one of the wardens, and told him that I felt that if I could see the pewholders, and make known to them the feelings, wishes, and hopes of those who sent me to

Charleston, some compromise could be made, or, at least, we could part friends, and asked him to call a meeting. He replied that a meeting could be called, but thought that it would be of no use to make such a statement, since all the facts had been presented. I then suggested that they send North for a minister, and I assured him that the expenses would be paid by the Association. He then stated, that, in his opinion, the people here would rather the church should be closed, than that the pulpit should be occupied by a man from the North; that they did not recognize any relation whatever with the American Unitarian Association; and that, whatever might be the wishes of that body, no man whom they could send here would be of any service to the church. He gave me to understand, that the vote on the resolution, making over the church to the Methodists, was almost unanimous: only two, who had a right to vote, having voted in the negative. He also stated that some did not vote at all. That this, on the whole, may be taken as a fair statement of the sentiments of a very large majority of the pewholders, I have no reason to doubt. Those who have been most friendly to the mission have told me the same thing.

The truth is this, — the sphere of my usefulness here was exceedingly small; but, on the other hand, the chance of alienating any one by the course I might pursue was very much smaller. Taking the advice of those in whose judgment I placed confidence (who, with one exception, recommended the course pursued), I made an application which resulted in the following "order:" —

HEAD-QUARTERS, MILITARY DISTRICT OF CHARLESTON,
CHARLESTON, S.C., Dec. 15, 1865.

ORDERS.

Rev. Calvin Stebbins, of the American Unitarian Association, will remain in possession of the Unitarian Church in Archdale Street, and will not be disturbed in such possession. The Provost Marshal is charged with the execution of this order.

By command of
BREVET MAJOR-GENERAL CHARLES DEVENS.

F. D. HODGES, Capt. 35th U. S. C. T.,
A. A. Adjt.-General.

In the newspaper of Saturday the 16th, Rev. Mr. Meynardie was advertised to preach in the Unitarian Church. Learning that the advertisement had been recalled, and was printed through mistake, I sought out Mr. Meynardie, and extended to his congregation the use of the church, inviting him to preach. This was declined. Two unsuccessful attempts have been made by the pewholders to obtain possession of the church. Finding that the American Unitarian Association was in possession in the judgment of military authorities, and wishing to do all in my power to bring about a reconciliation, I addressed the following letter to Dr. Moultrie: —

Dr. JAMES MOULTRIE. CHARLESTON, Jan. 2, 1866.

DEAR SIR, — You gave me to understand, that you were anxious to bring about an adjustment of the difficulties which have grown up between the Unitarian Church in this city, and the American Unitarian Association. It may be of some help to you to have the bone of contention removed. I have no wish but for the good of the church; and I have that confidence in your judgment which leads me to believe, that any disposal you make of the church building will be for the benefit of that faith which we hold dear.

Being in possession of the church, I hereby make it over to you. If you come to such an adjustment as to wish my services, I shall be ready to do any thing in my power to promote the interests of the church. If you should wish a Unitarian minister from the North, I am authorized to say, that the Association would be glad to accommodate the church in Charleston, by sending, temporarily, some man of experience and influence, free of expense to you.

Yours very respectfully,

CALVIN STEBBINS,

Missionary, American Unitarian Association.

Thus the matter stands. The mission to the Unitarian Church in this city has, up to this time, failed, — failed at least in this, that it has not been received in the same spirit in which it was conceived.

The real cause of the trouble — the animus which underlies the whole thing — is too evident to be concealed.

In my own action, I have been influenced by the general tone of Mr. Street's letter to the American Unitarian Association. It was on the basis of his letter that I came here; and,

in calling the military authority to my aid, I only carried out the letter and spirit of Mr. Street's communication.

Although one field of labor has been closed, there are others; and, if I am not recalled, I shall be able to lay before you, in a week or two, some plans of work in other directions.

Yours respectfully, CALVIN STEBBINS.

A week previous to the receipt of this report, the matter came seriously before the Committee of the American Unitarian Association on the Middle and Southern States. It was after the receipt of Mr. Stebbins's letters announcing the confirmation of his claim to the church by military authorities. It seemed as though our persistent holding of the property might be requisite, in order to keep it from being perverted to other uses than those they were appointed to defend. But, on the other hand, the Committee were unwilling to do injustice to the motives by which they knew the Board were actuated in originating the mission, and wished to refrain from even the semblance of an attempt to violate the congregational independence of a church, and that principle of liberty which we, as a body, recognize and defend.

Accordingly, this Committee decided to instruct Mr. Stebbins to withdraw from all further controversy, and, with the permission of the military authorities, to give up the church into the hands of the former holders. At the same time, the Secretary addressed to the society the following letter: —

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION,
BOSTON, Jan. 5, 1866.

To the Officers and Members of the Unitarian Society in Charleston, S.C.

BRETHREN, — In March of last year, we received letters from individuals connected with your society, expressing a wish that we should send down to you a minister of our common faith;

and, shortly after, we received an official communication from Mr. Street, one of the wardens, to the same effect. It was represented to us, that there was danger lest your church edifice, preserved from the ravages of war, might be lost to our cause amid the disturbances of a military occupation; and that our hope of seeing the restoration of a Unitarian society in your city, depended much upon our affording this immediate assistance.

I think I need not remind you, that your invitation was accepted on our part with the truest cordiality. Your beautiful church and its history have had a peculiar interest for us; and the memory of your former pastors, and many of your former members, is cherished by us as warmly as by yourselves. Accordingly, Rev. Calvin Stebbins was chosen by this association as the one whom we believed to be the most likely, among those who were available, to fill acceptably the duties of such a mission; and we sent him down, charged with our good-will, to supply your pulpit, at our expense, until such time as you should need no aid from abroad.

It was my own privilege to accompany Mr. Stebbins, when he went upon his mission, and I was familiar with his feelings in regard to it, and with the hopes and wishes of our Board; and I can say, that there was not, in the heart of any one, so far as I knew, any other purpose than the sincere desire to take you cordially by the hand, and entirely to forget the alienations of the past. It was hoped that Mr. Stebbins, by his own efforts, and we, through him, might extend to you other service, such as circumstances might lead you to require; and thus, by fostering the sentiments of brotherhood, we thought we should mutually — you by receiving, and we by giving — aid in a reconciliation between the two sections of our land; so that incidentally our mission might result in national as well as denominational advantages.

The prominent and recognized purpose, however, was simply to aid you in securing and re-establishing your church. On your part, we admit this was the only ground of your request. It was *as Unitarians* that you applied.

But we assumed that we should meet as fellow-countrymen,

as well as fellow-believers. And the condition of our nation, at that time, made it proper that we should give open expression to this assumption, and to our declaration of our common allegiance to the Government of the United States.

Unless such assumption was considered offensive, there has not been one word of ours that could, by any possibility, be regarded by you as other than kindly up to the time of the recent unhappy collision. You have heard from us nothing to betoken a spirit of aught but Christian brotherhood. The necessities of your position, owing to the prostration occasioned by the war, led us to offer to the needy among you pecuniary aid. But we were careful that this should be given in a way not to offend the honorable pride or self-respect of those who should receive it; and we have felt gratified to know, as we do from many sources, that Mr. Stebbins, in distributing this money, has displayed that delicacy which we intended he should exercise, and by which we sought to enhance the value of the gift.

We have heard of no instance in which this offering was refused; and we confidently hoped that the pleasant relationship between us and you was daily becoming more secure.

It is only within a few weeks that we have ascertained that there has been an increasing spirit of opposition and dislike to Mr. Stebbins. We have waited to hear from you, at whose request Mr. Stebbins was sent; for we were unwilling to believe that you were otherwise than cordial towards us, and we knew we had given you to understand that we had no purpose to force a man upon you in disregard of your preferences, and we trusted that you would communicate with us freely in regard to the interests of the society.

Not one word has come to us, as an Association, from any person in your society, either official or otherwise, in regard to any thing that we have done.

Meantime, from sources fully credited by us, we have been assured that the opposition to Mr. Stebbins has been wholly on sectional grounds, and that the same would be accorded to any man who might come to you from the North.

Now, we do not wish to compel good-will; and, conscious of

nothing but friendliness ourselves, we should have asked Mr. Stebbins at once to withdraw. But we were informed that the spirit of sectional animosity, on the part of a portion of the society, was endeavoring to wrest the church property from the interests of the faith to which it has been consecrated. And it seemed to be our duty to the cause, and to those who in its interests had invited us to save the church from the perils of military disturbance, that we should try now to save it from the passions of disaffected men.

We, accordingly, approved of the course which Mr. Stebbins proposed to take, in order to prevent such perversion. At our distance, and especially as you do not see fit to communicate with us, we cannot judge as clearly as we could wish; but we instructed Mr. Stebbins to act calmly and kindly, and so we believe he has done. So far as we can judge, his conduct in the matter has merited our fullest commendation.

But now the affair is assuming a form which is far from agreeable to our purpose as a religious body, and such as may, by enlisting local sympathies on either side, widen the breach which we had hoped to be instrumental in healing. And we prefer even that our cause shall suffer for the time, rather than hinder the reconciliation for which we earnestly pray.

We have, therefore, written to Mr. Stebbins, instructing him to desist from any further controversy, and to withdraw from his connection with the society where his and our well-meant efforts have been so ill received.

I am, very respectfully yours,

CHARLES LOWE,

Secretary A. U. A.

No reply to these communications has at this time been received. But Mr. Stebbins has reported in a letter written subsequently to his report printed above, that, in accordance with the suggestion of Dr. Moultrie in reply to the communication printed in the report, Mr. Stebbins had himself, before our letter of instructions was received, absolutely relinquished his claim to the church.

Thus our connection with that society, so far as concerns this mission, is closed; and Mr. Stebbins remains for the present to do other work which is opening before him, entirely independent of that for which he was especially sent.

In looking back over the history of this Charleston Mission, while there is much that pains us, we recall nothing on our part which we wish to retract. No mission was ever begun or carried on in a more kind and generous spirit We interested ourselves in the repairing of the church, and have endeavored quietly through our missionary to relieve the suffering of its members or to co-operate with them in mitigating the prevalent distress, and have sought in every way to renew the ties of sympathy and affection. That we have failed, is a matter of profound regret; but we are glad that we have tried.

MEETINGS ON BEHALF OF THE AMERICAN UNITARIAN ASSOCIATION, AND THE RAISING OF FUNDS.

A MEETING of the Norfolk County Association was held in the First Church in Dedham, on Wednesday, Jan. 3, under a call from the Secretary of the American Unitarian Association, and the Secretary of the National Council. Rev. Horatio Alger was chosen Moderator; and Rev. E. C. Guild, Secretary.

The Secretary of the American Unitarian Association, and Rev. Mr. Hepworth, member of the Executive Committee, presented the objects and methods of the Association; and an earnest discussion followed, which was participated in by many of the ministers and delegates,

and which resulted in the appointment of a Committee to devise and to carry out an arrangement for collecting, in the churches there represented, their contribution to the funds of the Association.

A similar meeting of the churches of Essex County was held in the North Church, in Salem, Tuesday, Jan. 23, at two o'clock, P.M. Hon. Stephen H. Phillips was chosen President; and Rev. S. C. Beane, Secretary. The Secretary of the American Unitarian Association introduced the objects of the meeting, and was followed by Rev. Dr. Bellows, President, and Rev. E. E. Hale, Secretary of the National Council. Their remarks were earnestly seconded by Rev. Messrs. Willson, Myrick, and others; and a resolution was passed, pledging the Convention to earnest efforts, in order to raise in the churches there represented the proportion of $100,000 which might be considered their share; and a Committee was chosen to carry the resolution into effect.

The meeting was continued in the evening in the church in Barton Square, when earnest addresses were made by Rev. Mr. Kimball, Rev. E. E. Hale, Artemas Carter, Esq., of Chicago, Rev. Dr. Bellows, Rev. Dr. Briggs, and Hon. S. H. Phillips.

The names of the gentlemen constituting the Committees appointed at Dedham and at Salem will be given hereafter, in connection with those who have been or who may be appointed at other similar conventions. Upon these Committees will rest the responsibility for active efforts in the churches; and their appointment insures efficiency and system in the work of raising the amount needed (and recommended at the meeting of the National Conference) for the purposes of the Association.

We are happy to announce that the results of such organized effort have begun to appear.

The Committee appointed at Somerville having made their estimate of the proportion of $100,000 reasonably expected from each society in the Middlesex Association, and having issued their circulars, the society in Somerville has collected and paid to the Treasurer, the sum of five hundred dollars, which was the amount designated as its share.

This society is thus the first to respond, and it has done so to the full amount! We are glad to accept it as an augury of the general result.

We beg to remind our parishes and the committees that the financial year ends April 30; and it is desirable that, if possible, the contributions shall be paid in before that time.

JOTTINGS FROM THE RELIGIOUS WORLD.

METHODISM in this country celebrated the first Sunday of the year as a Centenary Jubilee, with prayers and sermons appropriate to the event, and with contributions towards the work of the coming year. The occasion was worthy of notice in the history of the Christian world. The Methodist Church in the United States numbers, among its members, nearly two million; and includes in its congregations more than 7,500,000. Its influence in the country has been most salutary; and we rejoice to see evidences in it of increasing culture and liberality.

The amount of money suggested as the probable contribution for the work of this year is $2,000,000; and it is already announced, that $250,000 have been given by a single donor! The confident expectations of this body, which we sincerely hope will be realized, make us feel less important with our appeal for $100,000; especially when we remember, that, though numerically so much smaller than the Methodists, our denomination is estimated to represent, at least, one quarter as much wealth as that immense body.

THE DONATIONS from Boston churches to the American Board of Foreign Missions, for the year 1865, were as follows: —

Essex Street Church, Dr. Adams, pastor	$10,182
Old South, Rev. Dr. Blagden and Rev. J. M. Manning, pastors	8,919
Mount Vernon, Rev. Dr. Kirk, pastor	6,539
Park Street, Rev. Dr. Stone, pastor	3,934
Shawmut, Rev. Dr. Webb, pastor	3,175
Central, Rev. J. E. Todd, pastor	2,069
Phillips, South Boston, Rev. E. K. Alden, pastor	1,574
Maverick, East Boston, Rev. J. S. Bingham	759
Salem, Rev. S. P. Fay	433
Berkley Street, Rev. Dr. Dexter	420
Springfield Street	250
Chamber Street Chapel	85
Miscellaneous	2,883
Total	$41,230

EARL RUSSELL has awakened fears on the part of the narrow Church party in England, that he is to pursue a very different policy from that of Lord Palmerston in the matter of Church appointments, — his first exercise of ecclesiastical patronage having been to present to the Rectory of St. Mary's, Bryanstone Square, Rev. W. H. Freemantle, who is accused of being altogether too much in sympathy with the Essayists and Reviewers.

THE SPIRIT of Southern churches, in reference to the North, is, we fear, too well illustrated by an incident told us by a correspondent in Georgia. A Northern Presbyterian minister was recently sojourning in a large town in that State. Having gone to the South for his health, he became acquainted with the resident pastor of the Presbyterian Church in the town, and who invited him to preach. But, before the appointed day, the fact became known to the congregation; and they informed their pastor that such a thing could not be. No Northern man could speak in their pulpit.

MINISTERS' SALARIES have been the subject of earnest discussion at a meeting of laymen of the "Provincial Assembly of Lancashire and Cheshire," in England; and a circular has

been issued by that body, urging a common effort to raise the standard of ministerial remuneration.

BISHOP COLENSO was to be greeted on his arrival at Cape-town with an address numerously signed, congratulating him on his success in "dispersing the powers of darkness, by which he was threatened in England," and warmly welcoming him on his return.

NEW PUBLICATIONS.

"Fighting Joe." By "OLIVER OPTIC." Boston: Lee & Shepard.

An exciting story connected with the history of the Rebellion.

Counsel and Encouragement. Discourses on The Conduct of Life. By HOSEA BALLOU, 2d, D.D. Boston: Universalist Publishing House.

The preface to this volume announces that these discourses were neither intended for publication, nor even revised for that purpose, but are taken from among those used by the writer in the ordinary work of his ministry. This statement disarms the only criticism we have to make upon the book, viz., a lack of careful elaboration of the thought; while it gives to the volume an additional interest, especially to those who knew the man, as affording a fair picture of the ministerial character and labor of a most valued and useful preacher. The Discourses present a large variety of subjects pertaining to the disciplines of life; and they are treated with such wisdom and such fervency combined, as to be of very great value. They are liberal, and yet in the best sense evangelical; and we welcome the volume as a noble contribution to the cause of Liberal Christianity.

Herman; or, Young Knighthood. 2 vols. Boston: Lee & Shepard.

Three Crowns. Boston: W. V. Spencer.

Three pleasantly written poems; sufficiently musical in diction, but chiefly to be praised for the interest of their narrative, and their healthful Christian tone. The volume is beautifully printed.

PAMPHLETS.

Thirtieth Annual Report of the Boston Society for the Prevention of Pauperism.

The work of this Society is indicated by its name; and the Report shows the ways by which this work has been attempted, and the success it has attained. Thousands of persons, through the agency of this Society, have found, at once, honorable relief from distress and opportunities of useful work; and the community has thereby been relieved of incalculable burdens by suffering and vice.

We wish this Report could be laid before every person in our circle of readers, with its appeal for increased funds in order to the accomplishment of the noble purpose which it presents.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 15, 1866. — Present, Messrs. Kidder, Padelford, Hedge, Hinckley, Livermore, Smith, Sawyer, Denny, Crosby, Fox, and Lowe.

The Committee on Publications reported, that the publications of the Association had been granted, in response to applications received, to the library of the Arcadian Institute, Orwigsburg, Penn., and to the town library in Rowe, Mass.

They also reported concerning a committee of ladies, organized some time since by the Secretary of the Association, under the name of the "Ladies' Commission on Sunday-school Books," for the purpose of selecting a library for Sunday schools. This commission had now fairly begun its work; and an interview had been had between a Committee of that organization and the Publication Committee, for the purpose of obtaining a more clear understanding of the relation which the Commission should bear to this Board. At that meeting the Commission Committee submitted a report, describing the work which it was proposed to do; and the Publication Committee were persuaded of the great usefulness of the project,

and of the admirable arrangements for its accomplishment. While they believed it to be inexpedient at present to consider the matter of publishing books, as suggested by the Commission, they recommended an appropriation to meet the cost of printing a catalogue, and for such other expenses as might be incurred in connection with their service.

This Committee further reported, that, in view of the great demand for tracts for distribution, they would recommend that an edition be immediately printed of ten, selected by them from those of the old series which were stereotyped; also that authority be granted to them to have written and published a new series of tracts, to meet what they believed to be a great want.

All the recommendations of this Committee were adopted.

The Committee on the New-England States presented a report containing the following recommendations, all of which were adopted: —

1. That, to the society in Brunswick, Me., — a place of very great importance, in view of its being the seat of a large University, — an appropriation be made sufficient, with what the society could raise, to make the salary of their minister fourteen hundred dollars, whenever one should be settled acceptable to the Board.

2. That an additional appropriation of five hundred dollars be made to the society in Montpelier, Vt., to aid in erecting their church, on condition that a bond be given, covering this appropriation and those heretofore made by the Association, to refund the full amount, whenever the church should be used for purposes not satisfactory to this Board.

3. That the sum of one hundred dollars be appropriated, in response to an application received, to the society in Montague, Mass., for the expenses of the current year.

4. That, in accordance with the suggestion of the Committee on Missions of the Maine Unitarian Conference, the sum of five hundred dollars be appropriated for the support of a permanent missionary in that State; the missionary to be appointed by the New-England Committee of this Board, in consultation with the Committee of the Conference.

The Committee on the Middle and Southern States presented a report, chiefly relating to the Mission at Charleston, S.C., and submitted various documents relating to the subject, which were read to the Board, after which the following votes were unanimously adopted: —

Voted, That the action of Rev. Calvin Stebbins, missionary of this Board in Charleston, S.C., with regard to the occupancy of the Unitarian Church in that city, is hereby cordially approved; and that we also entirely approve of the official letters sent by the Secretary to the officers of that church, and to Mr. Stebbins.

Voted, That the documents submitted in the report of the Committee on the Middle and Southern States be printed in the "Monthly Journal." *

Voted, That the Committee be authorized to continue Mr. Stebbins as a missionary, in any field which they shall approve.

This Committee also reported that a communication had been received from Pittsburg, Penn., to the effect that Rev. Edward F. Strickland had preached there a few Sundays with such acceptance, that they believed he would do good service in building up their society, and asking an appropriation to enable them to engage him for six months. This request the Committee recommended should be granted, and their recommendation was adopted.

The Committee on the Western States presented a report, in which they made the following recommendations, which were adopted: —

1. That the Secretary be authorized to communicate, through Rev. Charles H. Brigham, to the friends of Liberal Christianity in Ann Arbor, Mich., the readiness of this Board to co-operate in a movement towards the organization of a Unitarian society in that place, and the purchase of the church which had been offered to them; and that he express to Mr. Brigham the earnest hope of the Board that he should remain at the head of the movement.

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* These documents, together with the substance of the Committee's report, will be found on page 87.

2. That the sum of five hundred dollars be appropriated for the purpose of missionary work in Minnesota, to be done by Rev. H. P. Cutting, of Winona, and others.

3. That an appropriation of two hundred dollars be made for the purpose of sending Rev. R. S. Sanborn on a mission to Memphis, Tenn., and Little Rock, Arkansas, in both of which places there was reason to anticipate a good degree of success.

4. That the vote of the Board, passed Aug. 15, 1865, whereby the sum of two thousand dollars was loaned to the society in Winona, Minn., for the purpose of building a church, be reconsidered; and that, in accordance with the request of that society, and their change of plan, nine hundred dollars be loaned to them for five years, without interest, for the purchase of the church edifice described in their application, with the condition to be stipulated in the bond, that the society should continue in fellowship with the Association, or with the Western Conference of Unitarian Churches.

5. That an appropriation be made for supplying the pulpit of Rev. John Cordner, of Montreal, during his absence at New Orleans, La., where he had been invited by this Committee in agreement with the members of the society in that place, and others there, interested in the cause of Liberal Christianity, to preach for two or three months in the Unitarian Church.

The special assignment, concerning the "Christian Register," which had lain over from the October meeting, was taken up for consideration; and it was *Voted*, that the Association subscribe for fifteen hundred copies of that paper, for three months from Jan. 1, 1866.

The Board then adjourned to Monday, Feb. 12.

INTELLIGENCE.

THE NEW CHURCH IN JANESVILLE, WIS., was dedicated, with appropriate services, on Wednesday evening, Jan. 3, having received the name of All Souls' Church. The sermon was preached by Rev. Silas Farrington, the pastor of the Society,

and the other exercises were conducted by Rev. Carlton A. Staples, of Milwaukee, Wis., and Rev. Messrs. Lawrence, Garfield, and Rogers, Universalist ministers from the neighborhood of Janesville.

THE NEW-YORK SUNDAY-SCHOOL ASSOCIATION held its first egular meeting on Monday evening, Jan. 16, in the Church of he Messiah, New York. After the acceptance of the constitution, as drafted by the Committee chosen for the purpose, the ollowing officers were elected for the ensuing year: President, alem T. Russell; Vice Presidents, Josiah O. Low, and Richard Varren; Secretary, Henry Hanna; Treasurer, William H. urleigh; the Executive Committee being composed of the uperintendents of the several schools connected with the Asoiation. After the business of the meeting had been transacted, rayer was offered by Rev. Samuel Osgood, D.D., a hymn was ung, and then Rev. James Freeman Clarke, D.D., of Boston, elivered an address. This was followed by remarks by Rev. octavius B. Frothingham, after which the meeting adjourned to he evening of March 12, at the Church of the Saviour, Brooklyn.

Rev. JAMES FREEMAN CLARKE, D.D., of Boston, delivered n Sunday evening, Jan 14, at the Cooper Institute, New York, he first of a course of lectures on Liberal Christianity, to be iven there on successive Sunday evenings, by different Unitaian clergymen. The other lectures will be delivered by Rev. Henry W. Bellows, D.D., Rev. Samuel Osgood, D.D., and Rev. Octavius B. Frothingham, of New York, Rev. Frederic A. Farley, D.D., Rev. Alfred P. Putnam, and Rev. John W. Chadwick, of Brooklyn, and Rev. Joseph May, of Yonkers.

Rev. RUFUS P. STEBBINS, D.D., has accepted an invitation o take charge of the First Society, Portland, Me.

Rev. JOHN CORDNER has accepted an invitation to preach or two or three months in the Unitarian Church at New Orleans, La.

Rev. JAMES H. WIGGIN has accepted a call from the Society Marblehead, Mass.

Rev. ELIPHALET P. CRAFTS has accepted an invitation to take charge of the society in Eastport, Me., for three months.

THE SOCIETY IN TREMONT, ILL., was erroneously recorded in our January "Journal" as without a pastor. Rev. E. M. Whitney is regularly preaching there; and the society, which has built a church without one dollar of debt or one dollar of aid from abroad, is represented to be in a flourishing condition.

ACKNOWLEDGMENTS.

1865.			
Dec. 21.	From ladies of Society in Trenton, N.J., to make their pastor, Rev. Jefferson M. Fox, a life member .		$30.00
22.	„	Society in Chicopee, for Monthly Journals . .	12.00
26.	„	G. A. Peabody, as an annual membership . .	1.00
28.	„	Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund	320.40
30.	„	Thomas Brown for the India Mission	30.00
1866.			
Jan. 1.	„	Rev. Dr. Briggs's Society, Salem, for Monthly Journals	23.00
2.	„	Society in New Bedford, for Monthly Journals	45.00
5.	„	Mrs. R. E. Kirkland, J. H. Hills, and Everett Case, as annual memberships	3.00
6.	„	Rev. William Sillsbee, as an annual membership	1.00
8.	„	Rev. A. W. Stevens, and F. P. Denny, as annual memberships	2.00
8.	„	Society in Buffalo, N. Y., to be used for the benefit of the Freedmen	120.50
9.	„	Rev. Horatio Wood, Rev. Horatio Alger, Jr., and Rev. J. F. Lovering, as annual memberships	3.00
10.	„	De Witt C. Bates, W. C. Litchfield, and Mrs. Theodore Cobb, as annual memberships . . .	3.00
11.	„	Rev. F. E. Abbot and Charles Du Bois, as annual memberships	3.00
12.	„	Rev. J. Fisher and Miss L. McClellan, as annual memberships	2.00
13.	„	Mrs. H. W. Fuller, as an annual membership .	1.00
15.	„	Otis Denny and C. C. Salter, as annual memberships	2.00
16.	„	Mrs. Ann Parker, Mrs. Luther Tarbell and Mrs. G. W. Tarbell, Pepperell, as annual memberships	3.00
17.	„	Rev. D. S. C. M. Potter, as an annual membership	1.00

Terms: One Dollar per annum. Single Copies, 10 cts.
Postage, 12 cents a year, payable at the office of delivery.

THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VII.] MARCH, 1866. [No. 3.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
AT WALKER, FULLER, & CO.'S,
245, WASHINGTON STREET.
1866.

JOHN WILSON & SONS, PRINTERS,] [CAMBRIDGE.

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*** THE OFFICE OF THE ASSOCIATION is at 245, Washington Street Boston, where the SECRETARY may usually be found from 10 A.M. till 1 P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.M till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all letters *for him, on business* connected with the Association, should be addressed *to him as* "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION *245, WASHINGTON* STREET, BOSTON."

THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, MARCH, 1866. [No. 3.

OUR DENOMINATIONAL WORK.

V. — PUBLICATION.

It is hardly necessary that we should use many words to set forth the importance of the instrumentality offered to us by the Pen and the Press.

The dependence of every cause upon these mighty agencies in this age of the world is too thoroughly acknowledged to require frequent assertion; and yet few of us probably realize to how large an extent they are carrying on the best activities of the time. With these at his command, the scholar in his little study can influence the world. No matter how poor a man may be, or how lowly may be his station, if he harbors in his mind some great thought, with the aid of these great instrumentalities he can bring nations to his feet. The time has gone by when it is even questioned whether the pen is mightier than the sword.

Our purpose now is simply to speak of this subject in connection with our own religious work.

We have been much given to complaining at the want of laborers to enter the great field of opportunity which we see so plainly spread out before us. Here are openings all

over the land, where, if only the men could be found suited to the work, we should soon see churches of our faith, and all those beneficent accompaniments which we are accustomed to look for as the fruits of Liberal preaching and organization. And we have cried with earnest yearning, "Oh for the men, fired with holy zeal, and gifted with powers of speech and action, who shall enter this great field, and gather up its golden sheaves!"

All the while Gutenberg and Faust and Watt and Hoe, and the long line of inventors, as they are embodied in the perfected miracle of their labors and thoughts, have been calling to us from the elaborate establishments of the "Wilsons" and the "University Press," — "Here are we, use us!" And the world is waiting, taught long ago to look for its best influences from the printed page, ready to welcome the thoughts and truths which these wonderful presses can send forth, as numerous as the snow-flakes, whenever we speak the word of command.

We are willing to allow, that, for efficient service in extending the boundaries of our faith, and for kindling and influencing men with words of life, nothing is so powerful as the living voice; but, since we have not the men, there can be no question that our great reliance must be upon this potent enginery which is thus ready to our hands.

We have spoken of the readiness to welcome what we may offer. This is important. A few years ago we could not have been sure of such a welcome; at that time, if we printed books, we knew that there was only a limited range in which they would be read. It is different now. There has been an earnest quickening of the spirit of religious inquiry, and men are everywhere asking for the latest and freshest thought; and there is no power in narrow bigotry now to place a ban upon it, if it chances to be liberal thought. Not only have such writers as Stanley and Mau—

rice and Bushnell and Spencer accustomed the public mind to views which would have been startling a quarter of a century ago, but such works as Renan and Colenso, with their more decided sweep, forcing themselves as they have done upon the notice of the Christian world in every denomination, have cut a broad way into the deep, dark forests of ecclesiastical prejudice and dogmatism; and, while they have let in the light, they have also made it very easy for the comparatively moderate heresies of our writers to enter. We were interested to hear a prominent publisher say the other day, that the call for liberal philosophical or theological or scientific books is greater from those of other denominations than from our own.

The way being thus prepared, it is of the next importance to know that the character and ability of the books by our writers have been worthy of the opportunity thus offered. These books have taken an unquestioned place among the best religious literature of the world. No one who professes to be a thinker or a student can afford now to be unacquainted with the writings of Channing and Dewey and Hedge and Clarke, and the other of our familiar names. An intelligent Russian declared recently, that the book which was now being more widely circulated than any other in his country was a volume of the writings of Dr. Channing; and a gentleman from Norway lately told us, that, in that country also, no foreign author was more widely read and known: while from France and England we hear constantly such testimonies as that of Robertson, of England, who declared, in those eloquent words which have been often quoted of late, his indebtedness to the same great mind.

Under such circumstances, the Executive Committee of the Association have not hesitated as to the propriety of making much of this branch of their opportunity, and

they have matured plans, which are now ready to be carried out, for active and extensive work in connection with it. They have reviewed carefully the books and tracts hitherto published by the Association, and have caused to be reprinted all such as seem adapted to the wants of the present time. They have purchased the plates of certain books which seemed to them worthy of a wide circulation, and which were not likely to receive it in the ordinary chances of trade; and they have also undertaken to publish some new works which they believe fitted to advance the cause of Liberal Christianity.

They are about to undertake more actively than they have done hitherto, the sale and circulation of these books. They wish to send out agents to canvass among our societies and elsewhere; and they ask the co-operation of all who are willing to aid in this important work. Let our friends feel that they can hardly do a better service than by buying some of these books, and placing them in the hands of those who have not learned yet what our doctrines are.

Another method of using this instrumentality, on which the Committee have resolved, is that of issuing tracts for gratuitous distribution. We have already some which are admirably adapted for this purpose, among the valuable series which was gathered in former years; and these are eagerly welcomed as we scatter them now. But they felt that there is reason for desiring something that shall come more directly out of the ripest thought and experience of our denomination; and they have arranged for the production of a new series of Tracts, by different authors, of which the first is given in the present number of our Journal. Many of them will, as in this instance, be first printed in these pages, but they are intended for separate gratuitous distribution; and presenting, as they will, some of the most

important topics of religious doctrine and life, we look to them as a most valuable aid to the progress of our cause.

Yet another movement in connection with this work of Publication is that which is described in the article in this number, on the "Ladies' Commission on Sunday-school Books," the object of which is to prepare and select suitable religious reading for the young.

May the blessing of God rest upon all these efforts, and may they receive from our denomination that hearty support on which, under him, their success depends!

THE ATONEMENT IN CONNECTION WITH THE DEATH OF CHRIST.

BY F. H. HEDGE, D.D.

THE "Atonement," in Christian theology, is the action of Christ's ministry in bringing men by faith and obedience into right relation with God.

The death of Christ is regarded by the Christian Church as the supreme act in that mediatorial agency. An efficacy has been ascribed to it beyond the emphasis it gives to the general influence of his character and life, as an attestation of the truth, as the highest proof the Son of Man could give of the strength and sincerity of his conviction. In the view of the majority of Christians, it is a good deal more than this. According to some, it is an expiatory sacrifice required by God for the remission of sins; the satisfaction of a debt due to Divine justice, which had a right to demand the everlasting perdition of the human race as the penalty of Adam's sin, but was willing to accept the death of Christ as compensation instead. According to others, it is a demonstration or device

enabling God, consistently with the fixed principles of his government, to pardon sin which else, in view of the dignity and claims of Divine law, were unpardonable. There is no essential difference in principle between these two views. The idea of *vicarious satisfaction*, in the way of expiation or of demonstration, is common to both. The rational Christian rejects this idea, as inconsistent with those views of the Divine nature which seem to him to be the dictate of reason and the doctrine of the gospel; and which represent God as a loving Father who forgives, unconditionally, penitent sinners.

On the other hand, there is a negative extreme in relation to this matter, — a way of thinking which makes no account of the cross as an element of the Christian dispensation, which denies all value to the death of Christ, beyond the evidence it furnishes of his sincerity, and the consequent presumption it affords of his Divine authority. This view does not satisfy the Christian consciousness, no more than it does the sense of the Scripture.

Our conception of the efficacy of Christ's death, as a means of atonement, will depend on our view of the person of Christ; his place and function in the spiritual-historical economy. If we view him merely as a human individual, differing from other individuals only in the excellence of his character, the wisdom of his doctrine, and the purity of his life, the gospel history will be to us comparatively a barren talé; the true import of the facts and ideas presented by it, will be for ever hidden from our eyes. It is not thus that Jesus speaks of himself. It is not thus that he is described by his apostles. He declares himself, and they describe him, as a representative personality, — a revelation of God in man, a manifestation, a showing forth of the Divine, by which mankind are to be taught and won, redeemed from evil and united to God.

"For in him," says Paul, "dwelt all the fulness of the Godhead bodily." "Ye know," says John, "that he was manifested to take away the sins of the world." The point of view, then, from which to regard the cross of Christ, is the idea of the God-man, — Christ a manifestation of divine humanity.

It is in the light of this idea that we are to interpret the Atonement. That central truth of the Christian system finds its best expression in these words of Christ, "If I be lifted up from the earth, I will draw all men unto me." We have here the end to be accomplished, and the means by which it is to be effected. The end is spiritual emancipation, redemption from the power of earth and sin, reconciliation and union with God. The means by which it is to be effected is Christ's *drawing*, — the moral attraction of that supreme example of self-renunciation, of self-annihilation, which the cross exhibits to our reverent contemplation. As Christ is a typical personage, so all his history is typical, consequently his passion. It is a manifestation, a symbol, the contemplation of which exerts a saving influence on the mind.

Herein consists the great difference between the ecclesiastical-dogmatic, and the true, scriptural view of the death of Christ, and the Atonement, as connected with it. The former supposes the death of Christ to act *mechanically*, as a substitute for punishment and human righteousness. The other supposes it to act *morally*, as a motive and inducement to righteousness. We readily distinguish between these two modes of action, — the mechanical and the moral. We see them illustrated in analogous cases in human life. If I wish to reclaim a drunkard, I may act upon him by physical constraint, by removing from him all possible means of intoxication; or I may operate by encouragement and example, by the influence of my char-

acter and life, by a manifestation of temperance and self-denial in my own person. In the one case he is acted upon by mechanical, in the other by moral, agency. If I wish to relieve a debtor from pecuniary embarrassment, I may release him by paying outright the sum which he owes; or I may persuade him, by my influence and example, to such efforts as shall enable him eventually to clear himself. Again, I may train up a child in the way he should go, by enforcing compliance with certain rules, or by exhibiting in my own person a model of the virtues I wish to inculcate. In the one case, I act mechanically; in the other, morally.

The efficacy of Christ's death, as I interpret it, is not a mechanical operation, but a moral influence. It does not save men by offering to Divine justice or Divine wrath an equivalent for punishment, or exhibiting a vicarious righteousness; but by making men good and holy, and thus reconciling and restoring them to God. In other words, *it is not an action on the Divine mind, but on the human.* It does not influence God to forgive, but influences man to repent, and by repentance to be renewed and reconciled to God. Its influence consists in moral attraction. "If I be lifted up, I will draw all men unto me." In what, then, does this attraction consist? How is it that Christ *draws* us by his cross?

1. He draws us, in the first place, by the love he excites in us as a personal benefactor, as a sufferer in our behalf. This is the nearest and most superficial view of the subject. Gratitude to Christ, as a personal benefactor, is by no means the highest of Christian sentiments. Yet it is a Christian sentiment. It has a true foundation in our moral nature, and exerts a quickening and sanctifying influence on all the other sentiments and affections. The veneration we experience for one who has offered up him-

self for the truth, and for human weal, the gratitude we feel to him as a personal benefactor, is not only a just tribute to the object of such sentiments, but a profitable and saving exercise of that which is noblest and best in ourselves. The martyr, who so acts on us through our affections, does more by his death to further the ends which he served, than could have been done by a lengthened life. Such virtue goes forth from the death of Christ; such in kind, but greater in degree than attends the death of other martyrs, inasmuch as his character was more exalted, his mission more extensive, his passion more sublime, than all else that history records of martyr-deeds and martyr-doom. Other heroes are identified with the limited sphere in which and for which they lived and died, — at most, with the age and country which they served; but Jesus is the hero of all times and climes. So long as the Christian world endures, his name will be the centre of history, and his sacrifice will draw all men to him. The relation which other martyrs bear to us personally is distant and faint. We honor the virtues they displayed, we acknowledge the good they accomplished; but it is only indirectly and by inference that we feel ourselves personally indebted to their lives and deaths. But the Christian believer feels towards Jesus a personal obligation, as if the Saviour of the world had had him distinctly in view, and had suffered with special reference to him, as one who should be benefited by his ministry and death. To the believing Christian, he is nearer than any character in history is or can be. We are bound with him in one bond, leagued in one interest, and that, the central interest of human life. Herein consists the peculiar attraction of that cross, by which the crucified draws his own. It is no stranger, but a brother, whom we see lifted up in that sacred "monstrance," in which the world's host was eleva-

ted to human view. The sacred heart that bled upon that wood has watered human-kind with its saving blood, — the blood of the Son of Man. It was the great and divine brother "who bore our sins in his own body on that tree," and shed his life to gather us all into one brotherhood of faith and love.

2. Christ draws us by exhibiting in himself, on the cross, the power and beauty of a true and divine humanity. Christ, I have said, is a revelation of God in man; in other words, of humanity re-instated in the likeness of the Godhead, in which it was conceived. As the Son of God, he represents the Divine; as the Son of Man, he is the representative of the human, — the ideal man; the visible bodying forth of the perfect and divine humanity. All that we behold in him is essentially human, — human in its rudiment and type and idea, if not customary in its manifestation. And, although providentially, officially, he occupies a place peculiar to himself, — psychologically, there was nothing in him that is not, in its germ and possibility, in all men; and which all, in the full unfolding of their humanity, may not hope to realize. Nowhere but in Jesus has our nature reached so ostensibly its true perfection; and, but for him, we had not known what that nature is in its possibility and its calling, — its highest and deepest capacity and strength.

Many wise and good have blessed the world with their living and with their dying; heroes have poured forth their lives on the battlefield, a free libation for their country's good; confessors have given their bodies to be burned, a willing sacrifice to truth; sages have received, in the solitude of their prisons, the cup of death; but nowhere, as in him, has Divinity incarnated itself. There is none in whom the idea is so discriminated from earthly circumstance, so lifted out of its environment and brought

so near to us, as in Christ. In him we behold, as in a mirror, what manner of beings we are and behoove to be,— our actual and possible self. In his virtues we behold our defects; in his greatness, our littleness; our weakness in his strength. At the same time, the qualities which shine forth in him reveal to us an inner man, a Christ yet unformed in the depths of the soul, which the contemplation of that historical Christ is fitted to unfold. Thus, he, in his moral elevation, draws after him all, who, "beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory." Nowhere does the spiritual supremacy of Christ appear so conspicuous as in the closing scene of his earthly career. There we behold the human raised to its highest grandeur, in the final conquest over self and the world. We need not ask if other martyrs have not borne as much, and suffered as keenly, as the Son of Man. Enough that we have here an image, clear and distinct, of humanity triumphant in the last extreme, bearing all and conquering all that man can endure or life inflict. This is not strength of will opposing itself to the power of fate, such as ancient tragedy described, in the chained Prometheus, as the highest in man; but the deeper strength which springs from entire subjection of the will in willing endurance. In the contemplation of the cross, we behold humanity "lifted up from the earth," exalted, transfigured, victorious over fear and pain and every worldly ill, made perfect by suffering, by self-crucifixion *atoned*, — at one with God. We perceive how far this ideal of manhood transcends all others; we accept it as the highest to which man can attain, as the deification of the human; we feel our human nature renewed by the blood of Christ, drawn to the crucified as its apotheosis, the realization of its utmost power.

3. Christ draws us by revealing with the cross the true

significance of sorrow, thus reconciling the soul to inevitable ill, and persuading to the renunciation of the selfish, carnal, pleasure-seeking, earth-bound life. Man is by nature epicurean; he regards pleasure as his natural right, evil as a cross accident, a needless imposition, instead of a necessary element in the scheme of things. So long as we indulge this view, we add new poignancy to inevitable woes, and lose our life in vain attempts to save it. Suffering is not an accident, but a fixed part and a necessary constituent of human life, which, though we escape it for a season, we must sometime abide, and which it is better to accept with patient endurance than to fight against with useless strife. We must be reconciled to sorrow, before we can be truly reconciled to God. This is the doctrine of the cross, that mystic symbol which God has set up in the midst of human history, a type of all earthly grief and pain. To the frank and reverential acceptance of that symbol we are invited by the contemplation of Christ in his humiliation and passion. "If any man come to me, and hate not his own life, he cannot be my disciple; and whoso doth not bear his cross, and come after me, cannot be my disciple." Closely connected with this idea of self-renunciation is that of sacrifice. The death of Christ is a sacrifice, not in the sense of vicarious satisfaction, but of self-immolation. And this is the meaning of all ritual sacrifice. The sacrifices which form so prominent a feature in the ancient religions, Jewish and Gentile, meant the same thing. They were symbolical. They typified, by the shedding of blood, the seat of the soul, the putting away of self, the seat of sin, — the shedding of the selfish, sinful nature by which we are separated from God, and the renunciation of which is atonement with him. This idea the New Testament transferred from the blood of lambs and goats to the blood of Christ. "Now once in

the end of the world hath he appeared, to put away sin by the sacrifice of himself."

To the sacrifice of self, then, we are exhorted by the cross of Christ. His sacrifice is only then effective as atonement for us, when reproduced, as it were, in our own life. So long as there remains in us a principle of action that rebels against God, so long as our wills are opposed to his, so long do we resist the drawing of the cross, and are unreconciled to God in Christ. But when we feel in our hearts that divine attraction, and respond to it with our lives; when self is offered up, and the will of God has become to us in theory the supreme good; and our life, by voluntary sacrifices for duty's sake, illustrates our theory with practical obedience, — then we are not only partakers in the great historical atonement in Christ, but we, too, according to the grace that is given us, atone for others, and, as far as our influence extends, become a sacrifice and a propitiation for the sins of men.

Christianity has been termed a "worship of sorrow." Whatever of truth or of error there may be in that phrase, thus much is undoubtedly true, that the deepest in Christ is best known to those who, with strong sympathy, partake of his passion and enter into his death. Who bear the dying of the Lord Jesus, in them is made manifest his life. There is one view of life which represents happiness as the true end and only good, which bids us shun sorrow, and take our fill of earthly pleasure. There is another view which represents duty as the chief end and good, and teaches us to take up the yoke of necessary ill. These were the opposite views of ancient philosophy, "the Epicureans and the Stoics," the latter of which is Christian as far as it goes. But the gospel teaches a diviner wisdom: it teaches not only to bear with patience inevitable ill, but voluntarily to renounce something of earthly pleasure and

worldly possessions for the sake of other and higher satisfactions, — our own and others' spiritual good. It teaches, in a parable of sorrow, the mystery of life. It sets up a cross by the way, and bids us crucify our love of pleasure and of self.

Great is the import of the cross in the Christian scheme. Nothing more signally illustrates the exterior triumph and historical success of the gospel than that reverend symbol, which, once abhorred and accursed, — an instrument of torture, a sign of guilt and an emblem of shame, — has become a glory and a grace and an idol of the world. Once forbidden within the fold of civil walls, and approached with horror and trembling through the "execrable gates" of cities, it has come to flaunt on regal brows; it crowns the solemn temple; it flames in the battle's van; it glitters on beauty's breast; it is curiously carved in wood and stone; it is framed of jewels and gold. In the centre of the Flavian Amphitheatre in Rome, once the stronghold of polytheism, it occupies the ground where the followers of the crucified were thrown to the lions, or transfixed with the sword. All who behold it revere and bless it. So mightily has the name of the crucified prevailed over the names and kingdoms of the world. The symbol has triumphed: how fares it with the truth which that symbol imports? The name has conquered, but what of the way and the life? The cross which piety honors, and which saving faith embraces, is not that which is made with hands and figured to the eye, but that which is borne in the heart and the life.

It was said by one of the wisest of the moderns, that "only with renunciation can life be truly said to begin." On other grounds, and in quite another spirit, Christ says, "He that seeketh his life shall lose it, and he that loseth his life for my sake shall find it." "I beseech you, there-

fore, by the mercies of God, that ye present your bodies — your lives — a living sacrifice, holy and acceptable, unto the Lord, which is your reasonable service."

LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

EVERY one interested in the selection of books for a Sunday-school library, in our denomination, knows how difficult it is to obtain such as are not, in one way or another, open to serious objections. In some of our parishes, the publications of the Evangelical Sunday-School Societies are carefully read, and those least objectionable are added to the library. But it seems to be a waste of time and labor, that the results of such an examination should be appropriated by only one Sunday-school. In other parishes, where less careful scrutiny is exercised over the library, an agent is authorized to purchase books, with no standard of desirableness whatever; and the result is a heterogenous collection of stories, conveying false religious impressions, or none at all.

In order to encourage the preparation, and to facilitate the selection, of better books, the Secretary of the Unitarian Association, in October last, invited a number of ladies to meet him, and consider the subject of our Sunday-school libraries. These ladies, at his suggestion, formed themselves into an organized body, taking the name of "The Ladies' Commission on Sunday-school Books," and proposing, as their first object, the preparation of a catalogue of books which have been read and approved by competent persons.

Each book recommended to the Commission is referred to the committee to which books of its class are assigned; and, if approved by them, it is sent to the Committee of Final Reference. If each member of this committee concurs in recommending it, the book is placed upon the catalogue. Each book upon the

catalogue must thus have been read and approved by at least eight members of the Commission.

In order that the services of this Commission may be of the greatest usefulness, it is desirable that persons interested in Sunday-school libraries should offer such suggestions and information as may assist in carrying out the work. Lists of books, suitable for Sunday schools, will be at any time gladly received. The catalogue will probably be printed in the course of a few months.

Not only by the preparation of this catalogue, but also by suggesting subjects for books which it is desirable should be written, by procuring a republication of valuable books which are out of print, and the translation of such foreign books as are found to be adapted to our needs, the Commission hope to assist in some degree in the religious education of the children of our churches.

Two of the subjects suggested on which books should be written are the Lord's Prayer and the Ten Commandments. Manuscripts, on these or any other subjects which the Commission may receive, will be sent anonymously to the Committee on Manuscripts. It is also hoped that interesting biographies of men and women of our faith, whose lives are worthy of imitation, may be prepared from time to time.

Any communication addressed to the Ladies' Commission on Sunday-school Books should be sent to the rooms of the Unitarian Association, 245, Washington Street, Boston.

The members of the Commission are,—

ON THE COMMITTEE OF FINAL REFERENCE.

Miss LUCRETIA P. HALE, Brookline.
Miss ELIZABETH Q. GUILD, Brookline.
Mrs. CHARLES LOWE, Somerville.
Miss ANNA C. LOWELL, Roxbury.
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THE WORKING COMMITTEE.

Mrs. CHARLES C. SMITH, Boston.
Miss FANNY S. MERRILL, Boston.
Mrs. THEODORE TEBBETS, Boston.

[illegible] OF RELIGIOUS EXPERIENCE.

SEVEN LETTERS.

[illegible] — The [illegible] of these imaginations was, however, a [illegible] matter. It is impossible for me to guess how [illegible] are wrought on shadow, rather than the substance, as every [illegible] to live absorbed in [illegible]. But [illegible] is a kind, though stern [illegible] [illegible] was [illegible]. It was the hard discipline I [illegible] [illegible] in the ordinary events of existence, [illegible] [illegible], and most bitter experience, that [illegible] of [illegible] in the uselessness of the views I was [illegible] [illegible] to [illegible] by slow and painful steps, to some [illegible] [illegible] of the glorious breadth and freedom [illegible].

It [illegible] [illegible] is neither necessary nor proper here to speak [illegible] of the various outside influences which thronged around [illegible] [illegible] my spirit, after sorrow had torn away the [illegible] veil [illegible], and opened my eyes to see the world [illegible]. I may give some suggestive mention.

In the first [illegible] I saw, that though the Episcopal Church claimed [illegible] the sole [illegible] possession of scriptural authority, and therefore the [illegible] recognition of good gifts for men, other [illegible] were [illegible] really equally blessed with the vivifying influences of the Holy Spirit, and equally powerful in their combat with the evil that is in the world. Nor was the system of training in the Church apparently any better calculated to develop Christian qualities in the hearts of those who grew up under its influence, than were the means of grace employed by "the sects."

I remember a piece of poetry (or rather a set of rhymes) which used [illegible] the columns of the Church papers, and formed a very pleasing picture of youthful piety, only there was no truth to sustain it. I believe it was called "The Little Christian;" and the burden of the lay was, that the little boy who has been baptized into the Church never forgets his heavenly heritage, but

practises forthwith all the virtues suitable to his high calling and prospective reward. In study he is always faithful and diligent; in society, gentle, obedient, and mild; at play, he never yields to selfish or cruel impulses; and all the evil he sees and hears in his intercourse with other little boys, who have received, if any, only heretic baptism, glances off from his anointed soul like water from a duck's back. (The simile is not in the poem.)

Such sentiments answered to my ideal of Church influence, and I believed them so long as I lived in solitude; but, when I returned to the busy world, I saw "little Christians" quarrelling in the streets, cuffing each other, cheating at marbles, and using profane language, like any other badly managed children.

These facts once acknowledged, the question naturally followed: Supposing this belief in apostolic succession to be well founded, is it worth while to contend the question, if the same amount of good can be done outside, as inside, of its authority? And again: If the same amount of good be done by other societies, is it likely that this one really possesses any distinct and superior virtue for the cure of souls? Here was a wedge that was likely to split to pieces my fair ecclesiastical fabric, when it should be struck by successive blows from the multitude of facts and suggestions which observation and reflection had yet to offer. But it took a long time, and a variety of arguments, to bring me to my present liberty. I had been singularly fortunate or unfortunate (fortunate with regard to outward ministrations, unfortunate as these concerned my individual development) in my acquaintance with the clergymen who held the different parishes with which, at different periods, I was connected. They were all men of fine abilities, and excellent characters, though, without exception, High Churchmen. At last I came under the teaching of one of another stamp, — a man whose ministry was a burlesque on his sacred calling, and whose sermons found their type in the discourses of "Mr. Chadband:" indeed there were many points of resemblance between the two characters, — the difference being that "Mr. Chadband" was a conscious, while my clergyman was an unconscious, hypocrite. So far as I am concerned, however, I am

grateful to this well-meaning but utterly preposterous shepherd for his absurdities; as they were the means of convincing me that the sacredness of the ministerial office depends upon the spirit of its incumbent, and not on any virtue in the office itself. Here fell another pillar of my early faith.

Until this time I had been, partly through the legitimate application of High-Church doctrines, partly through the workings of a very imaginative disposition, a complete slave to superstition. The appearance of a priest in his official robes thrilled me with awe; the "sacrament of the eucharist" was a mystery in which I dreaded, yet longed to participate; and I well remember the qualms of conscience which I once experienced, when obliged, during the repairing of the church, to pass the chancel gates, and enter what I considered the Holy of Holies, in order to tack down the carpet! Such puerilities of faith may be considered supererogatory; but they are the natural result of training in a sensuous worship, when the recipient is sufficiently thoughtful to carry out its principles, and sufficiently sincere to give himself up to the influence of those principles.

The next alarm came from a learned friend, who suggested to me that the claim to apostolic succession could not stand the test of historical research, though supported by the unbroken list of bishops which is to be found in High-Church tracts, and other literature of equal value. This hint sent me to the testimony of books. I soon saw that I had been reading too exclusively on one side of a disputed point, besides neglecting information on subjects more important than the claim to antiquity of a Church which numbers so small a part of the Christian world. A swift conviction of the necessity for a larger charity in religious matters, and a warmer activity in the every-day interests of life, now blew the trumpets before which the strong walls of exclusive sectarianism fell flat; and the conquering principles of pure and undefiled religion, simple love to God and man, earnest endeavor to help myself and others in the way of all right progress, began to exert their strengthening and enlarging power upon my character.

It is now about five years since I began to think and judge

for myself on these important subjects. It is unnecessary to enumerate the vital interests of humanity which have taken new and strong development within that space of time throughout the civilized world, and especially in our own country.

With so many objects of serious thought, and so much earnest work to do, I can scarcely regret that my bondage continued so long, inasmuch as I learned fully its weariness and bitterness, and found deliverance in a time when liberty is most precious, and when my grateful activity will be likely to do most good.

Of the many lessons taught me by religious experience, I think the deepest and strongest is *the sacredness of individuality*. The Christian world in general does not take in half the meaning of St. Paul's instructions on this point, which are full of encouragement and warning for all ages: "Now there are diversities of gifts, but the same spirit;" and so on through the whole wonderful epitome of classification in the work of Christ's kingdom on earth.

There has always been, in the different religious denominations, a strong effort to make strict belief in a creed the test of piety in members; and a strong disposition to anathematize those who might find themselves unable to bear so narrow and heavy a yoke upon the freedom of their intellects, and the far-reaching sympathy of their brotherly love. The Church in our day is growing wiser on this head; or, rather, professing Christians are asserting their independence, in spite of its remonstrances. It is no wonder that the conflict should at first be bitter, and that some persons, rejoicing overmuch in their new-found liberty, should run into license. Such are always the results of re-action from tyranny of every sort. After a time it will be seen, that the best way to help the world's advance in all that elevates and purifies humanity is to allow each human soul to act out its individual tendencies, and satisfy its instinctive needs in its dealings with the universal Father, taught and guided only by the beloved Son.

And the next step, after acknowledging to ourselves our individual privileges and responsibilities in *the matter of religious faith and practice*, is to assert these, when necessary,

before the world. It is cowardly to proclaim one set of beliefs in public, because they will suit the majority, while we keep a more satisfactory private creed.

Many do this, and urge in their defence, to the few who are aware of the contradiction, that they shall be misunderstood if they promulgate their deepest convictions, and thereby lose the influence they can exert by keeping, apparently, within the beaten track. But this is not a noble and upright course to pursue, and does not even produce the desired effect. Truth is often wounded by her friends, and hindered by the cowardice of those whom she would fain make her greatest prophets.

It is certain that offence will follow the declaration of any thought which is in advance of the general idea. We are apt to regard spiritual persecution as a thing of the past; forgetting that, though fire may no more consume the body of a dissenter from the popular belief, the flames of bigotry are still burning for the torment of his inquiring spirit, in its struggle for clearer light. The doubts awakened by conflicting systems of theology, together with the burden of conscious failure in the practice of personal righteousness, are enough to sadden every human soul that reaches maturity of thought, and is obliged to exert deliberate and independent choice. And the certain misjudgment of motives by adherents to the system left behind; the bitterness and evil-speaking which attend departure from a faith once professed; the fear, on the part of the individual, lest his movement, while benefiting himself, may injure the community, by the stirring up of this wrath and clamor, and the disturbing of long-cherished beliefs which seem, after all, to suit the needs of many who hold them, — all this is what makes the acknowledgment of any decided change of religious opinion a trial and a sacrifice.

But the sword is sent upon the earth; and he who seeks to stay its quick and powerful working, amidst the opposing forces of prejudice and superstition, is not worthy to call himself a faithful soldier and servant of Christ.

THE CLAIMS OF ANTIOCH COLLEGE.

BY REV. HENRY W. BELLOWS, D.D.

(Concluded.)

It was only when the finances of the college became desperate, that the Christians turned to the Unitarians for aid. Their application was at an inopportune moment. Mr. Mann was at that time too unpopular in Boston, on account of his late conflict with Mr. Webster, to make his college an object of special sympathy there; and Ohio was then practically twice as far off from New England as it is now. Moreover, after a little coquetting many years before, between some of the Christian elders and the Unitarian fathers, which had promised some results, it had become pretty well ascertained that little practical sympathy existed between the two bodies. There was, therefore, no disposition on the part of the Unitarians to mix themselves up with the Christians in Antioch College; and no overtures to this end had at any time proceeded from the Unitarians. Whether the first seekers for help from the Unitarians were regular ambassadors from the college, duly commissioned, or were volunteers, we do not now remember. But we do not forget the time and place, when and where, nor the parties with whom the first spark of interest and co-operation was struck out. The Unitarians were entreated, as by drowning men, to come to the rescue of the Christians, who had an elephant on their hands, and a mill-stone round their necks. The identity of our theology, the disposition to receive our writings, the respect felt for Channing and Ware, the need of our educational experience, were all urged as reasons why we should rally, as Unitarians, and bring all the pecuniary relief in our power to the aid of a liberal Christian college. A certain number of trustees were to be allotted to the Unitarians, as a guarantee of the union of the two bodies in the interests and in the government of the institution. The Unitarians responded coldly to this appeal. About half as much money was raised — and that chiefly in New York and Brooklyn — as was required to relieve

the college from debt. The Unitarians had neither that faith in the Christians, nor that entire good will towards Mr. Mann, which would have guaranteed the hundred thousand dollars then demanded. But they did enough to commit themselves to more. They mixed themselves in as trustees, in a way to enlist their personal feelings, to acquaint themselves with the educational working of the college, and to become earnest converts to the importance of carrying the scheme through.

The admirable results of the intellectual and moral training there, the eager appetite of the young men and women for learning, the obvious want of such an institution, where education should be unhampered by the ecclesiastical bonds that fettered the other thirty colleges in Ohio, the delightful success of the epicene principle, the cheapness of education there with its growing dearness in the Eastern colleges, — all deeply impressed the Unitarian trustees of Antioch with the importance of persuading their denominational friends to uphold the institution if possible. Accordingly, when its finances had by degrees, and in spite of all the brakes applied by Unitarian friends, gone from bad to worse, and the college had become utterly bankrupt, and there was nothing left but to sell it for its debts, its Unitarian friends, assisted mainly by the most suffering and generous friend the college ever had, Mr. Palmer, then and now President of the Broadway Bank, in New York, a "Christian" layman, bought the institution in, for the precise amount of its debts, and at one blow delivered it from that incubus, and from the worse nightmare of the scholarship system. All the fifty thousand dollars, more or less, which the Christian farmers had invested in scholarships, was at once swept from them, to their great scandal and alienation. This was the most serious moral blow — the confiscation, if we may so call it, of the scholarships — which Antioch ever received; for it turned the hearts of her own founders and her natural constituency from her. Yet it was unavoidable. The scholarship holders were victims of their own folly. The plan they had adopted was self-destructive. Most of them had really already got the worth of their investment in the education of their children. But, as they expected a permanent advantage from their money, the utter loss

of their scholarships was enough to disgust and alienate them almost to a man.

Practically, the Unitarian trustees, who, with Mr. Palmer ready to co-operate entirely with them, had bought the college, had now perfect control of it. They might have then done what has since been done, — asserted an equality of corporate influence in the institution, or gone further and made it wholly their own. But so strong was their conviction that it was "Christian" influence which was to draw students to the college, "Christian minds" that needed its educational help, and that the "Christians" were entitled morally to something better than their monetary misfortunes had brought them, that the owners of the college immediately sought a new charter for the institution, under some slight change of name (to obviate legal difficulties), according to which the Christians were always to enjoy a superiority over the Unitarians, and all other friends, in the board of trustees, of twelve to eight; and to this new corporation, with this new charter, the owners of the college made over the unincumbered property, which had cost them only about $50,000, but which had originally cost, and was really worth, over $100,000, — probably $125,000. The Christians, of course, naturally suspected the Unitarians of a wish to supplant them; and their newspapers were constantly flinging out taunts and warnings to this effect. But the Unitarians steadily professed, and at every opportunity proved by their deeds, that they did not want the college exclusively on any terms, and that they were truly anxious to retain the characterizing control of it in Christian hands. They were sustained in this policy, equally by a sense of justice and a sense of interest. They felt that the less formal their possession of the college was, the larger legitimate moral and intellectual possession they might have of the Christian mind. What they wanted was the chance of *giving away* such educational experience, such liberalizing influences, as they possessed; enough power and right in the college to prevent mismanagement, financially, theologically, morally, and educationally, but not enough to weaken "Christian interest," pride, or attendance. Accordingly, they could

afford to fulfil, and more than fulfil, any pledge, positive or implied, they ever made the Christians.

By desperate exertions, and in spite of the total want of any endowment fund, the current expenses of the college, now out of debt, were for a few years met, first, out of the receipts from the students; next, out of donations from the professors and Mr. Mann, who relinquished large parts of their small salaries; thirdly, from contributions raised by Unitarian friends, who bound themselves for three years to certain sums. The pupils, at one time over four hundred, fell off to less than two, when the scholarship system broke down. Meanwhile, Mr. Mann, the object of intense love, pride, and gratitude among the students, worn out by labors, strifes, and anxieties, suddenly died. Rev. Dr. Hill was called to the Presidency, a man then little known at the West; and such guarantees of a bare support were continued to him as made it possible, other circumstances being favorable, to hope to keep the institution afloat, and perhaps steer it into calm and safe water. The Unitarian interest and confidence were doubtless quickened by Dr. Hill's accession to the Presidency. He had many rich personal friends, whose means he was gradually directing into this channel; and had not the war demoralized all Western colleges, and especially all new and struggling institutions, there was a fair hope that the new head would have conducted Antioch College, upon its "Christian" platform, out of its nonage into a healthy and vigorous manhood. But the war at once engrossed the interest of her distant and most important supporters, scattered and diverted students, and discouraged the professors. Meanwhile Dr. Hill received a call at Harvard, which, with extreme reluctance to leave Antioch where he had passed three most happy and useful years, he accepted, chiefly, from despair of the financial prospects of the college. This essentially closed the college for the war. As the only expedient, the Christian and Unitarian trustees, for the sake of an experiment on the denominational zeal of their respective bodies, entered into a written compact, that if either partner would raise, within a year, the sum of $100,000, wherewith to endow the college, the other partner would withdraw, leaving him exclusive owner and manager of

the concern; and it was generously agreed that the Christians should have the first chance to pluck the prize, — they failing, the Unitarians to have the same opportunity the next year. The Christians were confident of their own ability and willingness to raise the endowment fund; and the Unitarians gave them their best hopes and wishes. But, at the end of the year; it was found that they had done absolutely nothing but talk in Conference, and appoint soliciting agents, who got kind words, but no money. The Unitarians did no better the next year; and, when the season expired, they gave, as a reason for their failure, that their constituency would not attempt to endow the college so long as the then existing inequality, or any sectarian or denominational distinction, was embodied in the charter. They offered to raise a hundred thousand dollars by the next July, 1865, if the charter were so amended as to make anybody eligible as a trustee, and to guarantee entire freedom from every theological qualification for all future time, either in the trustees, government, or pupilage of the college. To this the Christian trustees, confident of the good faith of the Unitarians, from a long experience of it, for the most part cordially, and finally all formally, agreed. The united Board secured the amendment of the charter from the Ohio Legislature; and, in June last, the Unitarian trustees met their Christian colleagues at Antioch with satisfactory evidences that the hundred thousand dollars had been promised among their constituents; and they have since made over to the treasurer, then elected, nearly or wholly, this endowment for the college. The Christian trustees immediately, with perfect good faith, made such resignations and such new elections as put the Unitarians and the Christians on a perfect equality in the Board; while they gave the Unitarians the chairmancy of the various committees, and threw the immediate control and direction of the college into the hands of those who had saved and endowed it.

It may well be asked now, with what views do the new trustees, the Unitarian men who control Antioch College, propose to conduct the institution? Has it merely passed from the sectarian uses of one religious body into the denominational service of another? Or is it to be conducted in the special

interest of both these religious bodies? Neither. It is now to be made purely a seat of learning and thorough education, placed, it is true, under the highest moral and religious influences, but with an absolute independence of all theological peculiarities or denominational interests. It is to depend for its pupils on no one sect, or school of sects. It is to select its professors and trustees from no given denomination; only, it is, in its whole spirit and practice, to secure the most thoroughly broad-minded and unsectarian instructors and administrators, be they of what theological order they may. Until within one generation, there has been no college in the country where this spirit prevailed except Harvard. There is no college in the West, except Washington University, at St. Louis, where it prevails now. The Unitarians alone, by the logic of their views, *could* sustain a university, where thought upon all subjects, theological as well as scientific and literary, was left free. It was a matter of conscience with the so-called Orthodox denominations to prescribe and enforce upon the students of their colleges a creed which they claimed to be inspired, and necessary to salvation; and, if the creed was not in the conditions of admission to these colleges, it was always in their pulpits and in their atmosphere. They founded colleges for the express purpose of escaping the untheological, which they called the unreligious, influence of Harvard. They desired as little practical difference as possible between their colleges and their theological schools. This spirit in our New-England colleges is very much changed, and promises wholly to disappear. There is really little or nothing to complain of, in a sectarian way, in Yale or Williams or Amherst or Brown. And how much Harvard has had to do with bringing about this great reformation by her sturdy unsectarianism, her broad notions of Christianity as a religion not depending on its scholastic dogmas for its power, and capable of being taught in spirit and in truth, without descending into the distinctions of sects and polemical hair-splitters! But, in whose hands but those of the Unitarians could Harvard, during the half-century preceding the last twenty years, have maintained this temper? It was the generous endowments of Unitarian laymen, and the large-minded care of Unitarian min-

isters, that kept her broad and sweet, and in implied rebuke of, and resistance to, the narrow, embittering, and degrading influences of sectarian divinity. Now that this spirit itself is exorcised, and that liberty and faith in a common Christianity shared alike by Trinitarians and Unitarians, prevails among the enlightened and controlling minds of all Christian denominations, it is safe enough to allow the government and administration of Harvard to pass into any hands, trusted by the community as faithful and liberal, let them be orthodox or heterodox, Episcopalian, Calvinistic, or Arminian. Happily, in New England, liberality is no longer a Unitarian peculiarity. Most enlightened men of all sects (if such men can ever be said to belong to any, except by birth, habit, and personal domestic attachment) feel the importance of making our colleges seats of learning, representing interests deeper and more universal than any denominational concerns can be; and they mostly now have a faith that morals and religion can both be adequately taught without sectarian ear-marks and polemical street-cries.

In the West, in spite of what might be anticipated of a newer and less committed state of society and opinion, this is not yet true. The West has, within thirty years, been made the great recruiting ground of our Christian sects, driven out of New England by increasing light and distaste for polemics, and hatred for the sectarian temper. The most sharp, bitter, and positive ministers of the more exclusive sects have found refuge for their narrow and partial spirits in those new regions. Colleges have been founded there by the score in the interest of given denominations. And it is certainly not too much to say, that what remains of the bigotry and superstition and intellectual narrowness of the country has settled in that region. New countries, if they have any religion at all, must have it in very positive and dogmatic forms, either with the emphasis of doctrine, emotion, or symbol. The Methodists, the Jesuits, the ultra-Calvinists, are successful pioneers. Liberal Christianity has her best opportunities in countries that are old, if only their civilization, literature, and politics are still alive. It is much more likely, in our judgment, to prevail during the present century in Old England than in New, and in New England than in

any other part of America. The West has offered a very inhospitable home to Liberal Christianity. She has transported her disciples there, rather than reared them on the ground; and they are still exotics. It is this fact which makes whatever liberal religious element there is in the West so valuable, and so much in need of careful protection and nursing. It is not that the West craves it, or recognizes its need of it, but that the less it feels its want, the stronger the want is. Of course, the very difficulties under which liberal religious life and thought struggle in the West, give a peculiar strength and earnestness to that small amount of it which survives the frost. There is a precious leaven of native independence of thought, craving for freedom, and thirst for religious breadth, among the rising youth of the West, which it is of the gravest importance to the interests of that whole region and of our common country, should be provided with suitable development in schools, colleges, and churches planted there by liberal hands and souls.

Surely, among the thirty odd colleges in Ohio, the hundred colleges in the West, where some special type of theological opinion is stamped upon rising youth, and the sanctions and weight of education and training are given to preconceived sectarian opinions,—colleges that turn out whole classes of Baptists, Methodists, Episcopalians, Presbyterians, to order,—it is important there should be one college at least, and as many more as possible, where no stress whatever is laid upon sectarian views; where the mind and heart of youth are permitted to expand freely into large and generous growth, without Dutch pruning and shaping; where the stinting and deforming influence of moulds of religious thought are not forced on the flowing metal of their yielding minds, and a patient waiting upon a careful culture, for nobler fruits of a later harvest, is the characteristic spirit of the place. The destinies of literature, science, poetry, art, scholarship, statesmanship, in the West; the ultimate destinies of lofty piety, and all-permeating morality,—are dependent on such institutions. You may meet the immediate want for sectarian preachers, for country doctors and village lawyers, by the existing system of colleges; but if you want men to advance the moral, scientific, political, and social

life of the West, you must provide a large, free, slow, broad, unsectarian and untyrannical culture for them in a college like Harvard, and as much better in the same direction as you can. The experience of Antioch College, under Horace Mann, was sufficient to prove the existence of an exceptional class of independent and aspiring youth in the West, who could be satisfied with nothing short of a college formed after this liberal conception. It proved that the students at Antioch were much less exclusively derived from either Christian, Universalist, or Unitarian sources than had been expected. Half of them came from other communions, attracted wholly by the freedom and the large, pure atmosphere of Antioch. It is from this source that the college is now mainly to look for its students. It now bases very little of its hopes upon any special support from the Christian denomination, — glad as it will be to welcome those who ought to feel a peculiar privilege in seeking that original shrine of their hopes, — and very little upon the support of a few western or eastern Unitarians. It appeals to the thinly scattered, but still, when combined, the large class of thoughtful, aspiring youth, of larger gifts, deeper instincts, and loftier aspirations, who are hid away in the West; young men in whom the future glory of that region now dwells; the orators, statesmen, divines, philosophers, historians, artists, and real leaders of the West, as it is to be! And it appeals to this class, now within four solemn years, greatly enlarged and quickened by the teaching, the discipline, and the vast experiences of the war! There must have been apt scholars from ten thousand farms and workshops, passing through the practical university of the war, who have graduated from it with an intense thirst for positive knowledge and training; who have thrown overboard sectarian prejudices, and the thraldom of their local ideas; who have discovered their own power as thinking beings, and how large and various life is, and how much is to be learned and known by them that will; youth, who crave exact and extensive training; who demand enlightened, dignified, and earnest teaching; who long to meet, and put themselves under real leaders and educators; and who will flock to a college which hangs out, under the pledge of sufficiently known and honored names, the flag of free

thought, unsectarian religion, broad culture, thorough scholarship, and able, intellectual training. The war has given us a new West. There is a beautiful crop of noble thought and life to be harvested there from this planting, and the fields are white. The harvest is plenteous, but the laborers are few!

Antioch College aspires to fill this place in the West. It already has a high educational prestige from the presidencies of Horace Mann and Dr. Hill, and the superior character of the few college classes graduated there. But it hopes now to grow into a first-class institution, so far as such is possible in America, at an early day. These hopes are based upon the expectation of a liberal pecuniary support, or endowment for Antioch from our wealthy Unitarians in the Eastern and Middle States. With a hundred and fifty thousand dollars added to the present endowment of one hundred thousand dollars just promised for the college, it is felt by its friends and by the board of trustees, that an educational institution can be sustained there of a character to meet all the requirements of the higher culture now demanded in and for the West. If it be asked why Unitarians should be looked to exclusively to make this endowment, the answer is, because, as a class, they are the only body of people in the country enlightened enough, rich enough, liberal enough, unsectarian enough, to do it; at any rate, the only class, having these qualifications, who are not pledged to some other use of them. The Unitarians, as a class, are the only body of religionists in this country who ever act as a body for any objects not sectarian or denominational, or for any objects not directly religious in their purpose. They are the natural planters of high education in this country; the appropriate friends of broad culture; the guardians of wide national interests, and especially of those which do not meet the more immediate acceptance of the slow majority. The Unitarians are the only sect that can and do sustain wholly unsectarian colleges. They kept Harvard free and undenominational, when it was all their own, for the benefit of all the other sects. They never used it directly for their own advancement. They propose to do the same with Antioch; and the public is glad to see them the pioneers in education. They have, as a denomination, a better educational

prestige than any other. Those who do not like their theology, like their schooling, — know that they unite scrupulous business management, and careful moral administration, with broad and generous culture; and that their educational schemes are not likely to be without sound pecuniary basis, or considerate and competent intellectual apparatus. Fortunately, the war has thrown down, for the time at least, some of the upper bars in the sectarian fences; and even the Unitarians are permitted to pass over fields long jealously guarded against them. We hope to see youth of all denominations hastening to Antioch, as to a place where thorough scholarship, perfect religious independence of opinion, and a noble idea of general culture, shall take the place of all the petty plans for manufacturing professional men of sectarian patterns, and flooding the West with degrees that mean little that can elevate, lead, or honor the society and civilization in which they are scattered.

DR. HENRY BIGELOW.

WORDS cannot express the sorrow with which the death of this noble champion and exemplar of our Unitarian faith has filled that large portion of our community who knew and loved him. The discourse by Rev. Mr. Young, which is elsewhere noticed in this Journal, portrays his character as a physician, as a citizen, and as a Christian believer. And we say, in all calmness, that it will be hard to find a truer embodiment of all Christian virtues, or one more stimulating as an example to others.

He was, so far as regards his position, simply a physician in a pleasant suburban town; but he made his life so rich, so beneficent, that its story has a fascination such as belongs to few of what would be called eventful careers. He sparkled with generous promptings, so that every moment was freighted with an opportunity that he seized for some interesting service. When he visited the bedsides of the sick, the professional advice or treatment was almost less valuable than his encouraging tone, or, when the occasion called for it, his words of prayer.

He made the profession heroic and romantic by the various ways which he found of noble self-sacrifice, of thrilling incident, in the practice of every day. Something of this is suggested in the saying of his quoted by Mr. Young, "I would rather be called up at midnight, to go and assure a mother that her child was not in danger, than that she should pass an anxious night."

We can see, through that one expression, something of the joy in doing good which marked and gilded his whole professional career. Mr. Young gives another instance to show the playfulness and liberality, and the richness, of his character. A family, whose head had once been dear and kind to him, afterwards called upon him for professional service, and asked him for his bill; and he presented the following: —

"HENRY BIGELOW,

To the memory of —— —— Dr.	——— Cr.
Item. To many grateful recollections.	By any professional services rendered the family by me.
Mem. "I was a stranger, and ye took me in."	
Item. To sundry unselfish aims.	
do. higher aspirations.	Bal.
Mem. "Mark the perfect man, and behold the upright."	Command me.

Sincerely acknowledged,
HENRY BIGELOW."

But, while he thus found occasion for noble deeds, in connection with the labors of a very wide and successful practice, he was also devoted largely to every kind of useful work as a citizen. As head of the School Committee, he brought the schools of Newton to the highest rank among Massachusetts schools; and there was no movement for the public good in which he did not bear a foremost part.

Nor was he less faithful to his religious duties. It is worthy to be recorded, that, while we presume few practitioners have more reasonable excuse for absence from the Sunday services in the church, he was not only punctual there, but he assumed the superintendency of the Sunday school, and lavished upon that such wealth of service as if it was his only care.

If there were room, we could tell many things which seem to

us to give a fascination to his life. It was a fitting close to see him, in his dying hour, so trustful amid his suffering, so strong in his Christian faith, so radiant in his anticipations, and thus passing away just when, on Sunday morning, the last stroke sounded of the bell which called together the children of his Sunday school. And then it was a scene which gives us a new love of humanity to read how, in homes for miles around, elders and childhood alike were in tears; and how churches of another faith than his tolled their bells, and people of every class mourned for him with unaffected grief.

We knew Dr. Bigelow chiefly through his interest in the Unitarian cause. As a member of various associations and committees connected with our denominational activity, he was prominent and valuable. The last time we met him was in a committee of which he was one, appointed to raise money for the purposes of the Unitarian Association; and we remember well the encouragement which came from his earnest words, and the assurance of his active help. Few are more confident and clear in their religious convictions than he was, or more ardently devoted to the principles which they believe. We shall miss deeply in all our movements his efficient aid.

And yet it has occurred to us to think, whether, in any thing he ever did, he was of more service to the principles of a Liberal faith than in the moment of his death. We saw how people of every denomination recognized in him a pure and Christian man; — and yet everybody knew that he was, with all his heart, a Unitarian. Was there in all that town a person, be he Baptist or Calvinist or Roman Catholic, who, whatever his creed might teach in regard to the necessity of a right belief, and its own infallibility, would not have prayed that his death might be like his? and did they not, for that moment at least, confess that all which they hope of saving efficacy in their religious belief was, after all, attained by him whose Christian life had been manifest before them, in connection with a faith which they intellectually declare to be inadequate to save?

We could wish that some biography might be written which should present, yet more completely than is done in the discourse of Mr. Young, the lineaments of his character and the incidents of his life.

REPORT OF REV. J. G. FORMAN.

LITCHFIELD, ILL.

Resumed a monthly service at Litchfield, Ill., a rising and important young city, of four thousand inhabitants, on the Terre-Haute Railroad, sixty miles east of St. Louis, one of the great thoroughfares of travel between the East and West. I had formerly bestowed missionary labor on this place; and there are nearly a dozen good families of our faith here who are glad to co-operate with me in our efforts to build up a liberal Christian sentiment in the community, resulting, as we hope, ultimately, in a free Christian Church. Our services are held on the fourth Sunday in each month.

EVANSVILLE, IND.

I have already made one visit to Evansville, Ind., and preached on the morning and evening of Sunday, Dec. 17, in the Masonic Hall, to a congregation, at the first service, of eighty persons, and, at the second, of a hundred and thirty persons; comprising several families of real worth, and a goodly number of the best citizens, either entertaining, or favorably inclining to, our liberal, Christian faith. The result of this visit was an arrangement to preach in Evansville two sabbaths in each month; and my appointments are already made for next Sunday and the Sunday following.

There is a good prospect that our movement in Evansville will grow to sufficient strength, in a reasonable time, to call for a settled minister, giving me opportunity to do the same first work of gathering the elements of a liberal congregation together in some other community. It is a city of twenty-five thousand inhabitants, having a large trade and commerce on the Ohio River; and it is pretty sure, I think, with the earnest friends we have here, to contain among its numerous churches, at some future day, one devoted to the Unitarian faith.

Your friend and co-worker in the gospel,

J. G. FORMAN.

LETTER OF REV. JOHN ELLIS.

THORNTOWN, ILL., Dec. 28, 1865.

BROTHER LOWE.

DEAR SIR, — In regard to Tennessee, and that part of the South that I visited, I come to the conclusion that our liberal, free, and catholic sentiments were just what they need, as a *healing balm*, in their present broken, scattered, and bleeding state; and that, in a short time, — perhaps by spring, or at most by autumn, — we could do much there.

I *think* that our cause (Liberal Christianity) can be permanently established in many places in the South, with but little expense to the Missionary Board. It was my conviction when there, that at Greenville, Knoxville, Cleaveland, Franklin, or even at Huntsville, Ala., our cause could be established. In either of those places, a school on free principles, for young ladies and gentlemen and for children, with tuition free for a year or two, would eventuate in a permanent institution of learning, and establish a Liberal Church also. Under its supervision, a colored school could be conducted that would do a vast amount of good.

While in Tennessee, I visited and preached in a number of places, sometimes to the whites and sometimes to the blacks. I generally had good attention.

LETTER FROM MR. DALL.

BOMBAY, Dec. 25, 1865.

DEAR BROTHER LOWE, — Our Christmas is kept here, not exactly with our harps upon the willows, yet with a keen sense of our absence from dear old Boston and the loved ones at home. Yet, with the breaking of the day, we are merrily passing round the familiar benediction. David Livingstone, the opener of Africa, who, a week from to-day, leaves this chief city of India on his third expedition to that sister continent, sits near me on the verandah. A "merry Christmas" from such

an one as he, consoles me for the pains of an exile so much lighter than his own; and his brave, genial, grey-whiskered face looks up, as I return his salaam, with a smile bright and welcome as your cheeriest Christmas fire. God bless him! you say with me and brother Stearns; and may his true missionary life, literally among lions, quicken ours to seek and to save, with a more practical wisdom, and a wider, world-encircling love and faith!

During my all-too-brief stay here, I am a daily, hourly, and delighted learner. I expected to find Bombay the *third* city of India, and I find it the *first*, — first in population, in wealth, and in natural and architectural beauty. Whether it be the first in intellectual activity, and in moral and broadly religious life, I am daily trying to discover. New people meet and instruct me; and new facts, important and startling, reveal themselves with the hours. Engagements to meet "representative" men — Hindoos, Parsees, and others — follow me up to the latest moment of my stay. You will therefore pardon all excess of brevity this time; as gathering and distributing, receiving and imparting, cannot well proceed simultaneously. How delightful it is to find out how little one knows, and what riches of knowledge lie on every hand! My last to you, I think, was from Madras. Thence I proceeded to Salem, after being quite busy among our English Unitarian friends there for fifteen days. For the first time, we had services in the chapel, which were advertised in the daily papers. I made new and valuable friends, and had, perhaps, better success than ever before in somewhat broadly planting our faith. The hour I reached Salem, — in fact, before I was out of the railway-carriage at the station, — a printed notice was thrust into my hands, showing that, within that hour, I was to meet the "Vedic Unitarians;" and I proceeded at once to declare the central principles of the gospel to about a hundred of them, half of whom understood English, and all of whom were doubtless aided and quickened by the eloquent interpretation and comments of their leader, a young lawyer, — Soobroyaloo, — who called his friends and disciples to meet me again, and to bring forward their special difficulties: and this they did on the following evening, which

was Sunday, on which also the Salem Christian Unitarians had had their own proper services. Before I left them, I made arrangements for the purchase of a chapel-lot of land. At Metapollium, at the foot of the Blue Hills (Neelgiris), I again had services, somewhat informally; the gatherer of my audience being Paul David, one of the Roberts Unitarians. Joshua David, his brother, was ready to receive me, with some twenty-five inquirers, at Coimbatsor. At Kotagiri, on the Hills, the following Sunday, I preached in a regular pulpit, by special invitation. At Calicut, on the Malabar coast, I found another zealous Unitarian Solomon of the Roberts Church; and still another, Manuel Benjamin, is doing some religious work here in Bombay. A noble Unitarian work in India is growing up, almost in spite of us. Oh, come, come to the wedding feast! Pray for and with your brother DALL.

AT THE PRESBYTERIAN CHURCH in Augusta, Ga., Rev. Dr. Wilson, pastor, at the morning service, Sunday, Feb. 11, a paper was read and adopted, according to the terms of which they separated themselves now and for ever from all ecclesitical and Christian relations with the Presbyterian Church North: this in the place of the usual sermon, and to the accompaniment of prayers and hymns.

MEETINGS ON BEHALF OF THE AMERICAN UNITARIAN ASSOCIATION, AND THE RAISING OF FUNDS.

A MEETING of delegates from the societies in the Plymouth and Bay Associations was held in Quincy, Feb. 13, at which, after a statement by the Secretary of the American Unitarian Association, and the Secretary of the National Council, earnest speeches were made by Rev. Messrs. Wells, Lincoln, Hall, Young, and others; and Hon. J. H. Mitchell, Rev. E. H. Hall, Messrs. J. K.

Nash, I. W. Munroe, Pardon Copeland, and Levi W. Bates were appointed a Committee to second the appeal of the Association, and to aid in securing prompt action from the churches.

A similar meeting of the Bristol County and Rhode Island Societies was held in Taunton, Feb. 22, at which the Secretary of the American Unitarian Association, and Rev. Mr. Livermore of the Executive Committee, presented the conditions and prospects of the Association; and, after addresses by Rev. Messrs. Potter, Woodbury, Webster, Harrington, Hon. S. Padelford, Theodore Dean, Esq., and others, a Committee was chosen, consisting of Messrs. Theodore Dean, W. B. Weeden, Simpson Hart, Hon. S. Padelford, Capt. West, and J. P. Bush, to carry into effect the purpose of the meeting.

At both these meetings, the delegates were entertained with generous hospitality by the people of Quincy and Taunton; and every thing spoken was full of encouragement, and gave assurance of the repetition of last year's liberality.

Eight meetings of local Associations have thus been held, comprising in all a very large number of our churches.

It is hoped that some speedy action will result from them. A certain responsibility for this rests upon the committees which have been appointed; but, of course, this does not lift it from every pastor and every layman, and none need wait for communications from the Committee. Let each Society encourage every other, by the promptness and fulness of its response!

At present we have to acknowledge the following contributions, in each case at least the amount designated as their proper share of $100,000; and hope, from this time, to be able to give a rapidly swelling report:—

Somerville	$500.00
Lexington (not completed)	100.00
Northampton	110.00
Greenfield	204.85

JOTTINGS FROM THE RELIGIOUS WORLD.

AN INTERESTING CONTROVERSY has occurred in the First Baptist Church in Syracuse, N.Y., in regard to the alleged heresy of its pastor, Rev. Mr. Mundy. A council was convened, before which a committee presented the following charges against Mr. Mundy, viz:—

"That he denied the doctrine of the total depravity of man, the necessity of the observance of the Christian sabbath as laid down in evangelical creeds; that he denied the doctrine of the resurrection of the body; and, lastly, that he taught that the evangelical view of the atonement was not only unscriptural and unchristian, but heathenish."

The Committee introduced very little testimony save on the last point. On which, by reference to certain sermons, it was proved that he taught that Christ's sacrifice was to the same effect as that of a mother for her child or a patriot for his country, and was never meant to be interposed as a shield between man and divine vengeance; that the common sacrificial doctrine was born in the darkness of the eleventh century; that the purely heathen idea that God requires a sacrifice was revolting to Christianity; and that expiatory sacrifices were Satanic, as attributing to God the attributes of Satan.

In the course of the proceedings, there was a unanimous testimony from those who opposed, as well as from those who defended, his theological position, as to the pure character, the unaffected piety, and the good influence of Mr. Mundy; and one speaker drew tears from the assembly in describing the effect of his ministrations. It is gratifying to record, that Dr. Robinson, of Rochester Theological Seminary, and some others of the Council, advised a spirit of forbearance; reminding them that this view of the Atonement was held by many Christian

men, such as Bushnell and Maurice, implying, of course, that Orthodox views on that once most rigidly guarded point of doctrine are not essential to Christian soundness.

THE CONGREGATIONAL QUARTERLY contains valuable statistics in regard to the Orthodox Congregational Church in America, among which we note the following interesting fact: Out of 2,761 ministers in that body, only 792 are regularly settled over parishes; 1,094 are noted as affording stated supplies, or in some way acting as pastors; 875 are out of employ.

NEW PUBLICATIONS.

Youth's History of the Rebellion. By W. T. THAYER. Walker, Fuller, & Co.

This is the fourth and last volume of that attractive series which has already been commended.

PAMPHLETS.

Tribute to the Memory of Henry Bigelow, M.D. By EDWARD J. YOUNG. Referred to elsewhere in the pages of this Journal.

Twenty-first Annual Report of the Minister at Large in Lowell. By HORATIO WOOD.

This is very instructive. Among other interesting suggestions in regard to the great social problem of which it treats, it earnestly urges, rather than the establishment of institutions of reform, to try to bring all who need soul-help into some connection with that best of all educational institutions, a virtuous home.

"*Memoir of the Controversy respecting the Three Heavenly Witnesses*, 1 John v. 7." By "CRITICUS." New edition, with Notes and an Appendix. By EZRA ABBOT. New York: James Miller.

The Controversy, it is needless to repeat, is as to whether the words enclosed in brackets in the following passage are genuine, "For there are three that bear record [*in heaven, the Father, the Word, and the Holy Ghost; and these three are one*:

and there are three that bear witness in earth], the spirit, and the water, and the blood; and these three agree in one." Probably few now need to be informed that these words are an interpolation, and ought no more to be in the Bible than any note which a person may write in the margin of his own private copy. The book we are noticing shows how universally this is admitted by all scholars of any repute, whether Trinitarian or Unitarian. It is so universally admitted, that it may be considered no longer a controversy; and some might even question the need of republishing this Memoir. Only the fact remains that the verse is still printed in our Bible; is read, without hint of its spuriousness, as the lesson of the day in all Episcopal Churches the Sunday after Easter; is quoted as the leading Trinitarian proof-text in theological discussions, and even as recently as May, 1864, by the "Boston Review."

The Memoir, printed originally in 1830, has been republished through the liberality and scholarly earnestness of Rev. Frederic Huidekoper, of Meadville; and has been supplemented by notes and an appendix by Ezra Abbot, who has brought it down to the present day, and whose name is sufficient assurance of its accuracy of statement and fulness of research.

We commend the book to all who would be thoroughly acquainted with this interesting subject. Copies of it have been purchased, and are offered for sale by the AMERICAN UNITARIAN ASSOCIATION, and will be sent by mail on receipt of the price ($1.25).

MEETINGS OF THE EXECUTIVE COMMITTEE.

Feb. 12, 1866.—Present, Messrs. Palfrey, Kidder, Padelford, Hedge, Hinckley, Livermore, Hepworth, Smith, Sawyer, Denny, Crosby, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the following institutions: Town Library, Harvard, Mass.; Ladies' Literary Association, Brewster, Mass.; Mercantile Library Association, Atchinson, Kansas; Mercantile Library Association, Springfield, Ill.

This Committee also reported on various other subjects, and appropriations were then made for the following objects: To

publish a work by Rev. James Freeman Clarke, D.D., on "The Truths and Errors of Orthodoxy," to be, in part, a reprint of the articles with that title written by him for the "Monthly Journal;" to print new editions of the "Works of William E. Channing, D.D.," Wilson's "Unitarian Principles confirmed by Trinitarian Testimonies," and "Seven Stormy Sundays;" and to publish a series of tracts for the Freedmen, to be prepared under the direction of the Publication Committee.

The Committee on the New-England States recommended, that an appropriation of seven hundred dollars be made, in response to an application received, to the society at Neponset, Mass., to aid them in paying a debt on their church; which report was adopted.

The Committee on the Middle and Southern States reported, that an application for aid had been received from a Unitarian Society just organized in Vineland, N.J. A Sunday school had been started, and social meetings held, and a hall for the Sunday services had been engaged, which would be ready for occupancy in March. The friends of the movement were, however, unable to raise at present, besides the amount needed for incidental expenses, a sufficient sum to employ a preacher. The Committee recommended for this purpose an appropriation of two hundred dollars.

The Committee further reported, that letters had been received from persons in Wilmington, Del., interested in Unitarianism, which satisfied them, that, in view of the size, importance, and probable increase of that city, taken in connection with the amount of interest already existing there in Liberal Christianity, and the present condition of the churches, Wilmington was a point well worthy the attention of the Association. For a missionary movement there, an appropriation of two hundred dollars was recommended.

They reported that accounts from Washington were very encouraging. Information had just been received of the organization there of a society of young men, called the "Washington Unitarian Association," formed for active religious work, in connection with the spread of Unitarian views. Rev. Dr.

Briggs, of Salem, was to supply the pulpit during February, and Rev. George H. Hepworth, of Boston, during the month of March. They recommended, for the purposes of this mission, a further appropriation of three hundred dollars.

This Committee, in conclusion, reported that the mission of Rev. Henry F. Edes, in Georgia, had resulted in his devoting himself chiefly to the Freedmen. He had two evening-schools for adults, had been appointed editor of a newspaper, and in these offices, and by speaking in their churches and in other gatherings, and by various kinds of influence, is carrying out the purposes of this mission. A similar report might be made concerning the work of Rev. James Thurston, in North Carolina.

All the recommendations of this Committee were adopted.

The Committee on the Western States presented a report, in which they recommended that the sum of four hundred dollars be appropriated to the society in Sheboygan, Wis., to aid in building a church, the amount to be given with the usual condition, that, should the church be ever used for purposes unsatisfactory to the Executive Committee of the Association, it should be refunded; and also recommended an appropriation of four hundred dollars to the society in Fort Atkinson, Wis., for the expenses of the year beginning Jan. 1, 1866.

They also reported, that an application had been received from the society in Janesville, Wis., for the relinquishment, on the part of the Association, of its claim to the amount loaned to them for the purpose of building their church. The Committee recommended, that the request be granted on the following conditions: that the society should, within this year, raise money to pay the balance of the debt; that security should be given satisfactory to the Western Committee of this Board, that the money should be repaid to the Association, if ever the church should be used for purposes not satisfactory to the Executive Committee; and that the society should, after the present year, relieve the Association and the Western Conference from their obligation to afford annual aid towards the expenses of the society.

The recommendations of this Committee were adopted.

The Committee on Foreign Missions reported in favor of a appropriation of five hundred dollars, to enable Rev. C. H. A. Dall to operate the printing-press belonging to his mission, in printing such tracts and other matter as he might consider useful for distribution; which report was adopted.

The Board then adjourned to Monday, March 12.

INTELLIGENCE.

THE CHURCH OF THE REDEEMER, East Lexington, Mass., a union of the former Unitarian and Universalist Societies, having remodelled the old Unitarian meeting-house, rededicated it on Sunday evening, Jan. 30. The order of services was as follows: Introductory sentences and invocation by Rev. W. E. Gibbs (Universalist), of West Cambridge; Psalm lxxxiv. by Rev. B. K. Russ (Universalist), of Somerville, and the choir, by verses, alternately; Scripture lesson by Rev. Leonard J. Livermore, of Lexington; prayer of dedication by Rev. William O. White, of Keene, N.H.; sermon by Rev. William T. Stowe, pastor of the church; prayer by Rev. Theodore H. Dorr, of Lexington; benediction by the pastor.

THE NEW CHURCH IN MONTPELIER, Vt., the Church of the Messiah, was dedicated on Thursday, Feb. 1. The sermon was preached by Rev. Frederic Frothingham, of Brattleboro', Vt.; and Rev. Charles A. Allen, the pastor of the society, offered the prayer of dedication. The other services were conducted by Mr. Allen, and Rev. Eli Ballou, D.D., of Montpelier.

THE CHURCH ERECTED BY THE UNITARIAN SOCIETY in Rochester, N.Y., was dedicated on Thursday evening, Jan. 25. The sermon was preached by Rev. Frederic W. Holland, pastor of the society. The Scriptures were read by Rev. George W. Hosmer, D.D., of Buffalo, N.Y.; and Rev. Samuel J. May, of Syracuse, N.Y., offered the consecrating prayer.

Rev. JOHN C. ZACHOS, of West Newton, Mass., has accepted a call from the society in Meadville, Penn.

Mr. MINOT G. GAGE, a graduate of the Cambridge Divinity chool in the last class, has accepted a call from the society in ashua, N.H.

Rev. AMOS D. WHEELER, D.D., of Brunswick, Me., has cepted an invitation from the American Unitarian Association, id the Maine Unitarian Conference, to act as a travelling issionary in that State.

Rev. SIDNEY H. MORSE has resigned the charge of the soci-y in Haverhill, Mass., in order to devote more time to "The adical," of which he is the editor.

A NEW UNITARIAN SOCIETY has been organized in Roches-r, Minn.

Rev. HENRY F. EDES, the missionary of the American Uni-rian Association at Augusta, Ga., has been invited to take e editorial charge of a paper published in that city, called the Loyal Georgian."

Rev. JOSEPH F. LOVERING has accepted a call from the ciety in Concord, N.H.

Mr. ABRAHAM A. ROBERTS, a graduate of the Meadville heological School in the last class, was ordained as pastor of e society in Baraboo, Wis., on Tuesday, Feb. 13. The ser-ices were conducted by Rev. Robert Collyer, of Chicago, Ill., nd Rev. Carlton A Staples, of Milwaukee, Wis.

Rev. ROBERT L. COLLIER, D.D., formerly of the Methodist enomination, has accepted a call from the First Unitarian ociety, Chicago, Ill.

THE MEADVILLE THEOLOGICAL SCHOOL will hold its annual isitation on Thursday, June 21, this year; and the fall term f the institution will begin, one week earlier than usual, on onday, Sept. 3.

ACKNOWLEDGMENTS.

866.			
n.	18.	From Joseph Day, as an annual membership . . .	$1.00
	19.	„ subscribers to Monthly Journal in West Roxbury	12.00
	23.	„ a friend	50.00

Jan.	23.	From Mrs. Charles Bradford	$1.00
	23.	„ subscribers to Monthly Journal in Brooklyn, Conn.	8.00
	25.	„ Society in Somerville, including life-memberships for the following persons: E. R. Sawyer, Jona. Brown, jun., C. Downer, J. B. Brigham, F. H. Raymond, Mrs. C. Tyler, B. Pitman, Mrs. M. P. Foster, and F. P. Henderson	500.00
	25.	„ Society in Athol, including an annual membership from Rev. Ira Bailey	20.18
	25.	„ Society in Harvard, for benefit of Freedmen	25.00
	26.	„ M. T. Bigelow and A. K. P. Welch, Cambridge, to make themselves life-members	60.00
	26.	„ subscribers to Monthly Journal in Providence, R.I.	59.00
	27.	„ subscribers to Monthly Journal, in Rev. C. Lincoln's Society, Hingham	10.00
	29.	„ D. L. Millekin, E. T. Webb, J. M. Crooker, A. G. Phillips, J. H. Low, J. L. Seavey, William Dyer, Samuel Appleton, E. L. Getchel, C. K. Matthews, L. E. Thayer, and Mrs. T. R. Doolittle, Waterville, Me.; and B. C. Paine, and R. H. Green, Winslow, Me., as annual memberships	14.00
	29.	„ W. T. Piper, as an annual membership	1.00
	30.	„ Society in Peterboro', N.H.	30.00
	30.	„ Darius Miller, to make Samuel E. Turner, of Baltimore, Md., a life-member	30.00
	30.	„ Mrs. M. T. Taggard, to make herself an annual member	2.00
	30.	„ subscribers to Monthly Journal, in Uxbridge	12.00
Feb.	1.	„ Miss Jane B. Smith	10.00
	1.	„ Mrs. C. Macconnell, as an annual membership	1.00
	5.	„ Rev. Dr. Ellis's Society, Charlestown, for Monthly Journals	78.00
	8.	„ subscribers to Monthly Journal, in Leicester	9.00
	8.	„ subscribers to Monthly Journal, in Marblehead	8.00
	9.	„ a friend in Framingham	50.00
	9.	„ Rev. Alpheus Harding, Rev. E. C. L. Brown, and Daniel Lyman, as annual memberships	3.00
	10.	„ subscribers to Monthly Journal, in Kalamazoo, Mich.	10.00
	10.	„ a friend	1.00
	12.	„ North Society, Salem, for Monthly Journal	26.00
	12.	„ subscribers to Monthly Journal, in Walpole, N.H.	7.00
	12.	„ Society in Lexington	100.00
	12.	„ Rev. F. Israel, for India Mission	5.00
	13.	„ I. S. French, as an annual membership	1.00
	15.	„ Society in Northampton	110.00
	16.	„ Rev. G. W. Withington, as an annual membership	1.00
	19.	„ Society in Keene, N.H., for Monthly Journal	38.00
	19.	„ Society in West Roxbury, for Monthly Journals, additional	3.00

Terms: One Dollar per annum. Single Copies, 10 cts.
Postage, 12 cents a year, payable at the office of delivery.

THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VII.] APRIL, 1866. [No. 4.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
AT WALKER, FULLER, & CO.'S,
245, WASHINGTON STREET.
1866.

JOHN WILSON & SONS, PRINTERS,] [CAMBRIDGE.

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*** THE OFFICE OF THE ASSOCIATION is at 245, Washington Street, Boston, where the SECRETARY may usually be found from 10 A.M. till 1 P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.M. till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all letters *for him, on* business connected with the Association, should be addressed *to him as* "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION, *245, WASHINGTON* STREET, BOSTON."

THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, APRIL, 1866. [No. 4.

OUR DENOMINATIONAL WORK.

VI. — MISSIONARY WORK IN THE WEST.

IN the preceding articles on the various branches of our denominational work, we have tried to illustrate the principles which have guided the Executive Committee of the Association, and the measure of success which has attended our operations. On the topics hitherto treated, the task has been comparatively easy; for the elements to be considered were tolerably understood, and the methods to be employed — though capable of most varied modification and liable to manifold criticism — still were subjects of intelligible discussion, and the grounds were clear.

We confess that "the West" is still, in a large measure, a mystery and a puzzle. On the one hand, there is evidence of such vastness of opportunity, that nothing of discouragement has power to modify the abiding sense of the limitless possibility of effort which it offers. And, on the other hand, there are constant disappointments and occurrences which contradict the usual laws of expectation.

On the whole, we turn to the West as one of the most certain as well as largest of the points of our denominational activity, and yet we are rather disposed still longer

to study the various indications of its mighty life and spirit, and adapt our methods according to the best judgment in each particular case, than as yet to lay down any definite line of action, or to offer any positive predictions.

We are glad, instead of enlarging upon the subject ourselves, to present the views of one whose position has eminently fitted him to explain it; and the length of the article which has been furnished leads us to postpone the few suggestions which we have to offer.

MISSIONARY OBSTACLES AND METHODS IN THE WEST.

BY REV. A. D. MAYO.

THE ardent friends of Liberal Christianity in the West have hitherto walked greatly by faith; for the results of Eastern effort beyond the Alleghanies, save in St. Louis and San Francisco, have been painfully disproportioned to the amount of money, zeal, and prayers expended. For more than thirty years have devoted men and women, in New England and New York, raised contributions, and sent their choice young men into the land of hope. Many of our promising youth have laid their bones in the new soil, or returned to die, or retreated to the homestead, discouraged, if not disgusted, by the indifference of the people they went to serve. Even now, the number of Unitarian and Universalist societies that would not be reduced to a mere handful, by the removal or death of the minister, or a few zealous parishioners, can be counted on the fingers of the two hands. The enthusiasm in the Western Conference is chiefly confined to the assembled clergy and their few devoted supporters.

The exultant spirit that in Boston and Providence, and

a score of smaller towns of New England, has lifted up Antioch bodily, and pledged its hundred thousand a year for the propagation of a liberal gospel, rather cheers the faint hearts of lonely toilers over the vast area, than kindles any great spirit of self-sacrifice in reply. West of the State of New York, the sums raised for general missions, outside the limits of the city or town where a church is placed, are painfully insignificant.

Our Western clergy, who return from our Eastern Convention, fired with the splendid example of men of moderate means pledging heavy sums for communities a thousand miles away, which they will never visit, are generally indignant or desperate over the stolid unconcern with which their wealthy parishioners listen to their pleadings for a like display of denominational zeal. And often our Eastern friends wonder that the large number of the Unitarians and other Liberal Christians, living in the West, are so inefficient, even in co-operation with munificent efforts for their own benefit. There will inevitably be a disappointment, as there always has been, in the results of present movements. Money will be poured out, men will sacrifice their health and lives and patience, and the progress will still appear very slow and unsatisfactory. The glorious West is by no means prepared to move to the "Wedding March" performed by the great organs on anniversary weeks.

But most of this undue expectation and disappointment is destitute alike of good foundation. There is yet no valid reason to suppose, that the West and South-west — the country stretching from the Alleghanies to the Pacific — will be, for the next quarter of a century, any thing but excellent mission-ground for the higher forms of Liberal Christianity. A great man can do any thing in a new country. Eliot, King, Collyer succeed, like all other men

of first-class eminence, in building up a splendid fabric, which may be preserved by a successor perfectly adapted to his work. A brilliant lecturer and preacher like Conway or Clapp can agitate a great Western city for several years with novelties in social and theological affairs.

Little knots of faithful Eastern families can keep alive churches as long as they choose to toil and hold together; and such churches may become distinguished for benevolence and public spirit, yet may suddenly fall into utter collapse. But, so far, there has been no general success in the West and South-west in building up any considerable number of Liberal organizations of reliable strength, which can endure the trials and make the sacrifices of our older churches. And he who expects such a condition of affairs to appear very soon will be disappointed. The reasons for this are not difficult to be perceived by an observing man on the ground, though they are very difficult to explain to men trained in New-England ecclesiastical affairs.

They cannot be discovered by hopeful clergymen visiting their friends in the West; or favorite lecturers passing along, on a triumphal tour, from city to city. Yet they are as real as Western society; indeed, are a part of that singular state of human affairs. They reflect no special discredit on the West; they offer no ground for despair; they invite additional toil and sacrifice on the part of our Eastern friends; and, in the end, all that has been or can be done will bear ample fruit, though often in a way far different from the cherished plan of the original worker in the field.

One great reason of the want of sustained interest in new religious societies in Western cities and towns is the absorption of their people in the absolutely essential material foundations of their civilization. Nobody who

lives away from us can comprehend how much is to be done to make our most advanced communities desirable places for permanent residence. As an example: Cincinnati this year, though a city of 250,000 people, is building her first sewers; spending a million and a half for her first bridge over the Ohio; investing millions to bring more and purer water to the city; projecting vast expenditures for railroads to the South, for draining her adjacent marshes, for carrying street railroads up her steep bluffs, for fire alarm, for new gas-works. At the end of three-fourths of a century, she is yet behind the smaller New-England cities, in the facilities for comfortable living, cleanliness, economy. Her final style of building for commercial and home use is but just inaugurated.

There arise, beyond this, new and great outlays for her own popular education. Her public schools, though the best in the West, only accommodate seventeen thousand of fifty thousand of her children, between the ages of six and fifteen. She has no complete public library, no gallery of art, no first-rate collegiate school. Business, too, in the West, means, oftener than elsewhere, the religious duty to conquer nature, and place on the ground the means of living for coming generations. As a consequence, every large Western community has immediate and pressing use for all its money to lay the foundations of its own growth. It cannot make any use of its wealth more valuable than to lay these material and primary educational foundations. Any people would do the same under similar circumstances.

There is no spare money in the West to give in missions, little for colleges: it is all swallowed up by the primary necessities of civilization. So vast are these demands, that, during the next quarter of a century, all our money and energy will thus be absorbed, and all the world be

called to lend, give, invest, in this the home of future empire. Outside of the giving for the war (which was self-preservation), the West has not yet come in sight of the idea of giving largely for religion, especially for missions and high culture in colleges. What it does in this way, as at St. Louis, is chiefly in the line of popular home demand. This is not understood as it should be at the East.

The state of society, even in the oldest Western cities, is still fragmentary, discordant, and unmanageable, to a degree, that concerted and sustained action for a higher form of religion is very difficult, and often almost impossible. There are, doubtless, thousands of believers more or less clear in our ideas in every Western metropolis, and numbers in every county town. Large audiences can be gathered to hear able lectures and sermons on Liberal Christianity, and great enthusiasm is often manifested. But no sooner does the young missionary, fresh from Cambridge, begin to work, than he finds himself in a strange world. A large majority of the New-England Liberal Christians, who have emigrated to the West, have given up their faith, or suppressed it in behalf of their success in business or social standing.

The emigrating classes from the East to-day are not the children of those who peopled Old Plymouth, — are not, generally, the religious people of the old States; but those who are resolved to get money, a new house, and a circle of fashionable friends at all hazards. Those who are faithful to their religious traditions are often suspicious and timid of their neighbors. They fear social contact with the motley throng, from all the world, that sympathize with their views. It is no light matter to fuse, in a working body, a Western Unitarian society, made up of families from every part of the United States, the provinces, and Europe, who know nothing of each other's antecedents,

and move cautiously among social pitfalls. Often it cannot be done in any way to secure vigorous action. These people know and care little of the origin, traditions, or phases of a religion which came from a State they never saw. They are brought in by a liking for the preacher, or a feeling of mind for a broader faith; and cannot be rallied to do much for any object beyond the immediate work in hand. The ties between Western communities are also very brittle. Cincinnati, Chicago, St. Louis, are spiritually as far apart as London and Paris and New York. If one large Western town does a good thing, it is pretty certain its rival will not do it. The West is peopled by young men, or families who come to look out for "No. 1" vigorously. There is little hearty co-operation among different classes of society, in towns or States, except on matters where an immediate and prodigious benefit can be at once secured, and secured in no other way. All this is unfavorable to organization, though this is now the great want of the Western people.

Then the migratory habits of our people, and the myriad social influences of a new country, make our work like the Danaides, — pouring water through a sieve. We have little assurance that our church "pillars" will not move off East or West next week. The daughters and sons of our best families generally marry out of our churches, and leave us; and our young people are a new set, who often have left their own family altar. All the great tides of wealth and fashion are against us. Our suburban life means, generally, the exile of the family from all spiritual interest in city affairs, and the loss of interest in family worship at all. The wealthy classes in all Western towns are still inclined to look abroad for the best in every thing beyond their business. They go to New York for the fashions; spend their money by thousands at Atlantic

watering places, in European towns; send their children to Eastern schools and colleges, and attach a ridiculous importance to all that comes from abroad in the way of literature and religion, though something better than they desire may be at their very doors.

The rich men of the West are not specially liberal in gifts for the home cultivation of the people. They generally long to be where their money will purchase more pleasures or opportunities than at home. All these things indicate a state of society imperfectly developed. The West has organized business, politics, the volunteer army, and the common school. No people ever did so much in this way, in half a century, before. Indeed, the whole world has combined to do this. But, outside of these realms of life, the West is yet unformed. Society, high culture, art, organized and progressive Christianity, are yet a chaos, in which new worlds are forming. No one need expect complete results, at present, in any of these regions.

All these difficulties are complicated for us, by the presence, on the ground, of vast and powerful missionary bodies of the Catholic and Evangelical sects. The whole Christian world has undertaken to convert the West; and the possession of every Western city and town is now contested by desperate and formidable combatants. The Catholics and Methodists have the firmest hold, and are prodigiously powerful. The Presbyterians, Episcopalians, Baptists, and, later, the Congregationalists, have followed hard on. The last of these can spend ten times our money, furnish ten men to our one, build handsomer churches in finer localities than we; and offer inducements such as we do not pretend to deal in. All the people who have not some real love, or new-born interest in us, finally fall in and occupy their vacant seats. And it is harder

than can be conceived in Boston to keep any prosperous family out of such churches. Power is always attractive; and, though the masses of the Western people do not believe these theologies or polities, they go to these churches because they are backed from abroad, and can give them a respectable religion on cheap terms of welcome.

The Unitarian missionary has too often been ignorant of all this. He has forgotten that the characteristic religious life of this vast empire is yet in its infancy. He has also been too negligent and contemptuous in his treatment of the legitimate liberal religious development of the West. Alexander Campbell is the leader of all the Liberal Christianity that any large number of people in Tennessee and Kentucky can adopt. The "Christians" represent the advanced popular phase of faith peculiar to Southern Ohio, Indiana, and Illinois. The reform agitation, Spiritualism, and radical politics, are about the limits of the "Western Reserve of Michigan."

Universalism is more natural to Northern Illinois, Wisconsin, and the North-west, than Unitarianism. It is a great problem in the Unitarian minister how far to recognize and work with these elements. His most cultivated and wealthy parishioners, especially of New-England origin, are shy of such association, and prefer to be few and "respectable" than numerous on such terms. Yet if the man can be found broad enough and strong enough of the centre to combine these, the native elements of Western Liberal religion, he will have a great success. Most of our men, who have undertaken this, have only destroyed their movement, and gone off themselves into spiritual convulsions. It is a sublime work; yet a work so far transcending the powers of most of young radical preachers, that, though numberless attempts have been made, we cannot yet be said to have achieved one great success in that way.

[illegible] we believe it to be true. For there is no cause of real discouragement. Antioch and Meadville are and will be, for many years, missionary schools, supported by the East, but adopted in the West as their fervent supporters desire. Much money will seem to disappear to no effect: societies will come up suddenly, and suddenly disappear: nine men will assemble and instruct great cities, and die in poor towns, and little will be seen of their work. But the number of valuable organizations will steadily increase: and, best of all, every dollar of money, and day of sincere toil, will make its impression. Western society is yet the society of the future republic. South-western society is very far in rear of the West.

To be continued.

GOD. THE FATHER.

BY A. P. PEABODY, D.D.

The Hebrew Scriptures uniformly represent God as one, undivided, self-existent, eternal; as personally and consciously the Creator, Preserver, and Ruler of the universe; as infinite in power, knowledge, and wisdom; as extending his providential government to all beings and objects; and as kind and benignant to his chosen people. That Jesus Christ sanctions and confirms the previously existing belief in the personality of the Supreme Being, and in his essential attributes, no Christian denies or doubts. We maintain, that he equally sanctions and confirms the undivided unity of God. He certainly does not claim for himself participation in the Godhead: for he repeatedly prays to the Father; he expressly says, "I can of mine own self do nothing;" and, as regards his authority as Head of the

Church founded by his toil, suffering, and death, he affirms, "All power *is given* unto me in heaven and in earth." Nor is there any thing in his teachings which would indicate the Holy Spirit as a divine person. The word which designates *spirit* in the original of the New Testament is a neuter noun; it is always connected with the neuter of the article, of adjectives, and of pronouns; and there seems to us no reason to doubt that the "Holy Spirit" denotes the influence of God upon the soul of man, whether exerted directly, through Christ, or in and through the course of nature and of providence.

But, in addition to all that had been taught and believed before, Jesus Christ declared the fatherhood of God; and, among our grounds of gratitude to him, none can take precedence of the revelation implied in the simple words, "Our Father." The divine paternity has, indeed, its evidence in all nature and in all providence: were it not so, it could not be true; and now that we have learned it from Christ, we can verify it in the outward creation and in human experience. But it is one thing to verify, quite another to discover truth. Before Christ came, the fatherhood of God formed a part of no philosophy and of no religion, except so far as the Hebrews thought Jehovah their Father, but filled with enmity and hatred to their enemies, and to the Gentiles in general.

Indeed, God's paternal relation to all men could not, from the very nature of things, be discovered or reasoned out prior to revelation, nor can it now be verified without our resort to its adjunct truth, — the immortality of man. For the divine household is too large, and the cycles of its administration are too extended, for us to trace out its principles, till Jesus puts into our hands the telescope with which we may sweep the universe, and pierce the depths of eternity. In any narrower view there are exceptions,

hard cases, seeming inequalities, uncompensated evils and miseries, so numerous as to present a fearful offset to the evidences of the divine benignity and mercy, and to give no little plausibility to the old Oriental dualism, which, in a modified form, still lingers in the lap of Christendom, — the belief in two semi-omnipotent principles, Ormuzd and Ahriman, the good and the evil genius, God and the devil. Take away the Christian revelation, we might, in the flush of youth and joy and hope, feel that we were under a fatherly providence; but we should hardly feel so, did we stand by the lifeless form of our best beloved, did we survive the hopeless wreck of our earthly fortunes, or were we wasted by disease, or racked with chronic suffering. We might feel, that over our happy homes, and our prosperous condition, Omnipotent Love reigned. But, while we write, it may be, there is on some track of the deep a ship's company perishing in night and storm; the agonizing cry goes up from hundreds of imperilled souls; one by one they are swept from their last convulsive hold; and the remorseless billows whelm in their fathomless grave the tumultuous, eager, buoyant life, that but yesterday swarmed on the deck with not a thought of danger. Is Omnipotent Love there also? And is it with the prisoner and the slave, with the starving mendicant, with the multitudes that live as the brutes live, and die as the brutes die, without God and without hope? It is, we believe, — we see, when Christ has opened our eyes, — when we learn from him the disciplinary ministry of every form of outward evil, and learn, too, that this ministry, if not consummated on earth, has ample scope in heaven and eternity.

But Jesus has done much more than to declare dogmatically the divine fatherhood. His words are, "He that hath seen me hath seen the Father." In his more than

motherly compassion and tenderness, in his genial sympathy with the grief-stricken, in his pleading love for the sinner, in his open arms for the despised and rejected of men, in his miracles of divine mercy, in that greatest miracle of all, — his redemption-sacrifice on the cross, — he has exhibited not only the sincerity and depth of his own love, but equally the intensity of God's love for his human family; and none can look upon Christ as the image of God, without feeling the fatherly goodness of the Almighty more profoundly than our poor human speech, nay, even as its words fell from the Saviour's lips, can utter it.

Without attempting to develop a truth so simple that it is defined in its very statement, yet so vast that, were we to undertake its illustration in detail, "even the world itself could not contain the books that should be written," let us draw from it such inferences as we may most need for instruction and warning, comfort and encouragement.

1. The fatherhood of God answers the oft-mooted question of the efficacy of prayer. The entire truth on this subject is comprehended in our Saviour's words, "What man is there of you, whom if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!" Where the relation between the father and the child is what it ought to be, the child's prayer or request to the father is always efficacious. There is an efficacy in the very intercourse between them. If the child goes to his father in all his needs and wants, doubts and perplexities, whatever there is in the father of strength, wisdom, spiritual resource, is proffered for the child's benefit. There is a perpetual outflow from the elder and stronger spirit, for the support and guidance of the younger and feebler.

Thus must it be as the soul rises into filial communion with the Father in heaven. Prayer is its own fulfilment. The infinite fulness of the Divine Mind is poured into the praying soul, till its weakness becomes strength; its ignorance, wisdom; its poverty, wealth.

Let us now consider the case of prayer for specific temporal blessings. The son may ask his father for gifts which would be equally his without the asking; but, in that case, they are worth to him immeasurably more as tokens of his father's love, are enjoyed with the zest given to them by a grateful heart, and have a moral and spiritual value over and above their outward uses. Again, he may ask for gifts, which the father, in his superior wisdom, knows would be to his injury; and, in that case, the request is more than granted when denied, since the denial ministers to his true good, while the conferment would do him harm. But yet, again, he undoubtedly receives, in consequence of asking, gifts, indulgences, and favors, which, unasked, would not be bestowed: and this, because the judicious father knows that many things may be healthfully and profitably enjoyed by his son, when received at his hand, and enjoyed under his eye, which, otherwise obtained, he would abuse to his own detriment; and also because the father loves to recognize and reward the child-heart which rejoices in its dependence on parental kindness.

To apply this analogy to our relation to our Father in heaven, we will first suppose that the outward lot of him who prays is precisely the same as if he did not pray. Still we maintain that his prayer is efficacious; for, from gifts which yield to the undevout only pleasurable sensations, he derives an inward gladness as far beyond that animal pleasure, as man transcends the brute in nature and in destiny. His joy in them is gratitude. His use

of them is worship. As the keepsake of a dear friend, as the memorial of a friend in heaven never seems to us the material object that it is, but is transfigured to the inward eye; so are these outward gifts of God by prayer transmuted into spiritual objects, endowed with spiritual associations, and made as truly the soul's nourishment and property as are the unembodied thoughts of peace that flow directly from the Divine Spirit. But — as in the earthly relation of parent and child — the prayer for temporal blessings is often most truly answered, when in form denied: for, on the one hand, we may ask what, if granted, would be injurious to our spiritual welfare; and, on the other hand, we may be disciplined by privation and suffering for higher attainments in goodness than could else be ours. At the same time, it is entirely conceivable that outward blessings may, in the not infrequent course of the divine administration, be bestowed, as the common phrase is, in answer to prayer. Not that God, asked or unasked, will bestow what were best withholden, or withhold what were best given: but specific gifts may be real blessings to the devout soul, when, because asked in prayer, they will be received with praise, and made means of spiritual growth or enlarged usefulness; while the very same gifts bestowed on an unthankful heart would have rendered earthiness more earthy, and selfishness more selfish.

But here comes the common, yet shallow objection, Can we hope to change the counsels of the Almighty by our prayers? I answer unhesitatingly, No. And equally little can we change his counsels by our industry and enterprise. Yet God, in his providence, usually rewards industry and enterprise. Is it any more surprising that he should reward that highest form of industry by which the soul sustains communion with its Author, — that noblest enterprise by which man scales the azure steps that lead up to

the sapphire throne? If God, in his administration of earthly affairs, has reference to man's foreseen diligence and thrift, may he not equally have reference to his foreseen devotion? If he ordains that his children shall generally have the goods that they toil for, may he not also ordain that they shall sometimes have the goods that they pray for?

2. The fatherhood of God is full of comfort and encouragement for all who mean and strive to do their duty as his children. If God be our Father, then every one who sincerely desires and endeavors to do right ought to feel entire assurance of his favor, both in this world and in the world to come. It is a singular anomaly, that those who are most solicitous about their future salvation are almost always the very persons who have the least ground for such solicitude. There are not a few gentle, virtuous, devout, loving souls, that are weighed down by the fear that they may fall short of the heavenly inheritance; that, in the day when God shall make up his jewels, they will be thrown aside; that, when the guests are gathered in for the celestial banquet, they will be left in the outer darkness. Sometimes they are oppressed by an exaggerated view of their own faultiness, a microscopic conscience magnifying infirmities into sins; unintentional failures, into grave transgressions; foibles, incident to poor human nature, and which they are striving against and overcoming, into offences too heinous ever to be forgiven. Sometimes they are perplexed by the diversity of creeds and forms among Christians. They believe, but fear that they believe amiss. They worship, but fear that their devotion is not according to the prescribed pattern. Or there are mysteries in religion which they cannot probe, dark sayings in Scripture which they cannot interpret, seeming contradictions which they cannot reconcile. Or

their fellow-Christians say to them, "Unless you see with our eyes, and assent to our creed, and worship in our forms, you cannot be saved;" and they are distressed and despondent, because what they are assured is sacred truth and duty is not made clear to them.

This state of feeling is best met by considering what is implied when we call God our Father. The very least that can be meant is, that God's love resembles that of the most tender and loving of human fathers, differing from it only in immeasurably transcending it. Now, does a father, worthy of the name, ever regard otherwise than with favor and kindness the child that sincerely desires to obey and please him? Is not all that he can give and do — his whole heart, and every blessing that with his heart he can bestow — lavished on such a child? Does he look severely on the child's unwilling mistakes, or regretted failures, or unavoidable ignorance, doubt, or perplexity? If the child does not fully comprehend his wishes, yet means and endeavors to fulfil them, is he angry or displeased? Does he not hold in the dearest esteem the tender child-heart; the trembling, longing desire to do right; the fear lest there be any neglect, omission, or failure? And has the Father of us all less regard and love for the child who earnestly desires his favor, endeavors to do all that he knows to be commanded, and longs to know more and to do better? Can he who loves us all better than we can love ourselves frown on unwilling ignorance or unwilling failures? Or can we imagine that he chooses his favorites among the sincere and honest of one sect or creed alone, and launches the bolts of his keen displeasure against the equally sincere and honest, who cannot reconcile the dogmas of that sect with reason and Scripture? — that he has permitted ambiguities and mysteries to hang over his truth, as to the finite mind they must ever hang

over infinite truth, and then punishes his children because they cannot define with perfect precision the things which the angels desire in vain to look into? Is this fatherly? Does it accord with any conception which we can attach to the relation of a father to his child? Would not the human father, who dealt thus with his child, show himself utterly unworthy of that dear name and office? How, then, can we cherish such fears with reference to our Father in heaven? Reader, have thoughts like these disturbed your peace, and clouded your hope? Go on, calmly and trustingly, doing the duty that you know, and asking daily, "Lord, what wilt thou have me to do?" embracing the truth that is clear to you, and praying, "What I know not, teach thou me;" and, if there be mysteries unrevealed, be content till a stronger light shall make them plain, or till "the great teacher, Death," shall expound them.

3. The fatherhood of God has a very different voice for the willing transgressor of his laws. The disobedient, vicious son cuts himself loose from his father; and this the more entirely, the more virtuous and devout the father is. His first wrong steps alienate him from his home, if it be a pure home; for its pervading spirit is no longer congenial with his spirit. He seeks his guilty pleasures away from home, and would fain hide them from his father's cognizance. His father loves him still, but cannot do him good, cannot safely grant him the indulgences and favors which he would only abuse; and endeavors, if it be in his power, to reclaim him by rebuke, privation, and punitive discipline. He loves him still, but no longer with the love of complacency or approbation. He loves him still, yet may be compelled to close against him the home which he would only defile and desecrate.

Can it be otherwise with our Father in heaven? Can he, who is purity and holiness, regard with approval or

favor his willingly recusant and disobedient child? Can there be place for that child among the loyal and virtue-loving members of his household? Nay, can the child himself desire such a place? Would heaven be heaven to him? Would he accept its society, its work, its joy, if offered to him? The society, work, and joy that on earth are most heavenly, he now finds unattractive, and keeps as far from them as he can. In the world to come, we see not how he can do otherwise — even if banished by no arbitrary decree, overtaken by no formal infliction of punishment — than to seek out "his own place," among his own moral kindred, though there remain for him only the torturing memory of what he once enjoyed, of the life whose misused resources are lost to him for ever.

Guilt, in its very essence, in the very nature of things, is suicidal. It cannot be enduringly happy under the divine government. Its happiness is an impossibility of the same order with those self-contradictory mathematical propositions which we see at a glance to be absurd. The theory maintained by some, according to which the bad man wakes from the death-slumber to find himself a saint in heaven, is not even a false form of the belief in immortality: it implies not immortality, but the destruction of identity, the annihilation of the being that was, and the creation of an entirely new existence, — a belief which lacks the sanction equally of reason and of revelation.

Let it not, then, be imagined, that, because God is the Father of all, it must be well with the wicked. Let no quarter be given to the easy feeling with which many yield themselves to seducing evil, saying, "God is good, and all must at last be well with me, whatever I do." Precisely because God is good, because he is the Father of all, must those who spurn the law, forego the blessings, of his household. The child who abjures a child's duties

cannot by any possibility enjoy the immunities and privileges that appertain to him as a child. God is good, — God is our Father; but to those who obey their appetites and passions, and scorn his commandments, he virtually says, "I have not forsaken you; but ye have forsaken me, — ye have forsaken your own mercies. Ye hated knowledge, and did not choose the fear of the Lord. Ye would none of my counsel; ye despised all my reproof. Therefore shall ye eat of the fruit of your own way, and be filled with your own devices."

4. But, while the fatherhood of God gives neither shelter nor hope for transgression and guilt wantonly persisted in, it holds forth only hope and promise to the penitent, however profound may have been their need of pardon. What a touching, yet not overdrawn, picture of a human father's love for his unworthy but now repenting son is given us in our Lord's parable of the prodigal! The moment the child says, "I will arise, and go to my father," the father is on his way to meet him; the day becomes a gala-day; the whole family are bidden to keep high festival, and the best that the house has is made ready for his welcome home. Such has been the scene enacted in unnumbered instances, in which the dead in sin has been rendered back to life, and turned his long truant steps toward the home which he had filled with sorrow. And can less love, less readiness to forgive, a tardier welcome, await him who has forsaken, but would now resume, the service and obedience of the Father in heaven? No, reader: whatever may have been your wrong or your guilt, your contrite sighs, your new resolutions of loyal duty, reverse your relation to your Father, restore you to a child's place in his household, re-instate you in his approval and favor, and in the blessings more precious than life that flow from his favor. If you have gone but a little

way, have just entered on those forms of guilty indulgence or action which alienate you from the love of God, return, while the way back is near and easy; while there need remain hanging about your renewed obedience no heavy, weary burden of remorse, and no retarding force of indurated habit to impede and imperil your progress Godward and heavenward. If you have wandered long and far, still hope in God, your Father; and let that hope give you a power of self-recovery which else is not in you. Believe that — while the force of habit and association is constantly rendering your return more and more difficult, and your good resolutions may be too late for your waning strength of will and of spirit — you yet cannot have gone astray too far or too long for your Father to receive you, and for all heaven to rejoice over you, when it is said of you, "This your brother was dead, and is alive again; and was lost, and is found."

A NEW TRANSLATION OF THE HEBREW PROPHETS.*

To the many who, either as his pupils in the lecture-room or as students of his published writings, have learned to look to the Professor of Hebrew in Harvard University for the best results of accurate Biblical study, it will be a matter of profound gratitude that his health has been so far restored, that he has been able to prepare a new edition of his most important work.

When we speak of it as a new edition, it is important to add, that not only has the translation been revised

* A New Translation of the Hebrew Prophets. With an Introduction and Notes. By George R. Noyes, D.D. 2 vols. Third Edition. Boston: American Unitarian Association.

throughout, and carefully compared with the most recent ones in other countries, especially with those of the most distinguished Hebraists, Ewald and Hitzig, but a new Introduction has been prepared of nearly one hundred pages, and notes have been added which would amount to thirteen or fourteen pages of the fine print in which they are given. In some instances, — as, *e.g.*, upon Dan. vii. 13, 14, — the views expressed in the former editions are essentially changed. The Introduction, it need not be said, is a most valuable contribution to theological literature. It is a comprehensive statement of the author's views of Hebrew prophecy. It begins with an explanation of the nature of the prophetic office.

"When Jeremy Taylor wrote his treatise called "The Liberty of Prophesying," the term *prophesying* was understood in a much wider sense than it is at the present time. In his day, prophets denoted public religious teachers; and, by the liberty of prophesying, he understood the liberty of giving public religious instruction by speech or writing, without annoyance from the civil power, or from any other source.

Undoubtedly this general sense of the terms *prophet* and *prophesying* is the true one. No term by which the Hebrew prophet is denoted in the Old Testament means predicter. He is called inspired speaker, seer, watchman, but never predicter, or foreteller of future events. His office was to proclaim the whole will of Jehovah to the Hebrew people. By public speech, by written history, and by various forms of poetic composition, he aimed to bring the rulers and people of Israel to a right state of feeling and conduct in relation to Jehovah, their supreme national king and moral governor, and to keep them in it."

The question of inspiration is treated at length, and the distinction between inspiration and the idea of absolute infallibility very clearly enforced.

"There is limited, yet trustworthy, but no absolute, infallible authority whatever for man. God is infallible. But every human interpreter and all collective bodies of human interpreters of Divine manifestations are fallible. The human senses, the human intellect, the human memory, oral tradition, and historical records, are all fallible. Yet by their aid we may attain, not only faith, but knowledge. The light which it has pleased God to bestow upon us is amply sufficient to guide us to the blessedness for which we were designed, in this world and that which is to come. Whether the necessities or the interests of humanity would be better promoted by an infallible standard of doctrine and duty, either in a written volume, in a church, or a single individual, is a question which it is not worth while to discuss. What God has done, not what it is necessary or useful for him to do, is the important concern for us. Who shall undertake to prescribe to the Creator the best method for the enlightenment and improvement of the world? Undoubtedly there is a part of our nature which inclines us to seek repose in an outward, infallible standard. But it may well be doubted whether this is the highest part of our nature. It seems rather to be a selfish love of ease and quiet, an aversion to action and progress, a desire to escape anxiety, suspense, and labor, rather than to attain to truth and perfection. The result is rather an arbitrary suppression of doubt, than a genuine exercise of faith. 'If I go not away,' says the Great Teacher, 'the Helper will not come.' It well deserves to be considered whether it is not an actual fact, that those Christians enjoy a stronger as well as a purer faith, who, giving up the doctrine of Scriptural infallibility as a dream, conceding to authority its just weight, yet guarding against its undue influence, feel bound to trust their own reason under the guidance of the Holy Spirit, as the supreme judge, believing that to deny reason is to deny God."

A large part of the Introduction is occupied with the consideration of the Messianic predictions, including a valuable exposition of the plan and design of Christ. It would be unfair to quote extracts from this portion, because

it is a complete treatise upon this interesting subject, and demands a careful study as a whole. Whether or not the author's conclusions are accepted, no student of the Bible will fail to appreciate the accurate scholarship, the clear practical wisdom, the conscientious fidelity, both of judgment and of research, and the true Christian spirit, which this investigation manifests.

The appearance of these volumes is very timely. Attention is now more than usually turned towards the study of the Old-Testament prophecies. In England, Dr. Pusey has recently issued a commentary on the book of Daniel; and it is announced that Rowland Williams is about to publish a work upon the Prophets.

It is with a feeling of gratification that we welcome this new contribution on our side the water, the result of the ripest thought of one who occupies a place by the side of the most learned Biblical scholars in the world.

The book *will be sent free by mail on receipt of price, on application to the* AMERICAN UNITARIAN ASSOCIATION.

For the convenience of those who own the former edition, and who may wish to procure the Introduction without purchasing the entire volumes, a few copies of the Introduction have been printed separately, and may be had, on application as above, for 75 cts. each.

EDWARD BROOKS HALL, D.D.

OUR circle of churches has met of late no bereavement which will be so widely and deeply felt as that which has befallen them in the death of Dr. Hall, of Providence, R.I. He had been for so many years heartily and actively devoted to all the relations and duties of his profession, so conspicuously and so acceptably too, that the blank which his departure leaves i

especially great. Not alone in his own immediate sphere of ministerial and pastoral labor, but wherever our faith had planted its institutions, religious, educational, or eleemosynary, will his ability and faithfulness as a preacher of the everlasting gospel, his love of popular education and of sound learning, and his ready and earnest benevolence, be gratefully and long remembered and honored.

Edward Brooks Hall was a native of Medford, Mass. He entered Harvard University at commencement in the year 1816, and graduated in 1820, in the class of which Drs. Furness and Gannett are surviving members. A year spent as a teacher partly in the city of Baltimore, and partly in Beverly, Mass., placed him just so much in their rear in his theological studies; and he left the Divinity School at Cambridge, in the class of 1824, with the late Dr. Young, of Boston, and Rev. (now Hon.) Charles W. Upham, of Salem, Mass. On the 16th August, 1826, he was ordained pastor of the Unitarian Church at Northampton; from which office, filled to the utmost acceptance of a small but devoted people, he was obliged by enfeebled health to retire after a little more than three years' service. In November, 1829, he resigned his charge, and spent the following winter under the genial skies of the island of Cuba. He returned in the spring of 1830; and, finding his health improved, soon after yielded to an invitation to give a year to the First Unitarian Church in Cincinnati, Ohio. The climate of the interior aided the work of restoration; and, on the 14th of November, 1832, he was installed pastor of the First Congregational Church at Providence. We well remember, as almost the only apprehension we indulged on his accession to that arduous and important post, our anxiety lest the still delicate condition of his health might soon prove inadequate for its demands. He felt it himself; for, in allusion to that epoch of his life, he said to his congregation in the sermon he preached on the 5th of last November, immediately previous to his formal resignation, "My own strength was not fully confirmed, and I had reason to fear its failure." The apprehension, in a degree, was realized; for five years "brought in the end," he adds, "the necessity of absence for a short time in a Southern clime." The frame that seemed

so unstrung became now braced anew for a longer continuous term of duty than ever before. Not till thirteen years more had passed did it again require repairs; and from the year 1850, when the anxiety of a generous people sent him abroad for the benefit of a sea-voyage and recreation in foreign travel, he labored most industriously, faithfully, ably, and successfully in his chosen and beloved work until within a few months of his death. The resolutions respectively passed by his parishioners at the time of his resignation, and after his death, were no words of form. They were as honorable to them as to him; speaking as they did, honestly and affectionately, their just appreciation of pastoral services most faithfully and lovingly rendered for a period of time covering more than that of a generation; of a religious teacher, pastor, and friend, whose words and whose example had ever been in beautiful harmony; of civic, philanthropic, charitable, educational, patriotic labors, always spontaneously and generously given, but with no dereliction of special obligations or duties belonging to his high office in the Church. The flourishing community in which he lived and labored so long; its admirable public schools, its Athenæum, its various literary and benevolent institutions, in helping which he always took a leading part; its social and religious life, of which he was at once a distinguished ornament and conservator, — all echo back, confirm, and justify the estimate of his own immediate parochial charge. The honorary degree of Doctor of Sacred Theology, conferred upon him by his Alma Mater in 1848, was but a well-merited token of the high esteem in which she held her son as a Christian minister and theologian; while Brown University, at Providence, honored his love of sound learning by calling him into her counsels as a member of her Board of Trustees as early as 1841, a post which he held till his death.

Dr. Hall was early married to Harriet, daughter of the late Dr. Ware, sen., Professor of Divinity in Harvard University; and by her had six children, of whom Rev. Edward H. Hall, of Plymouth, Mass., is the only survivor. His second wife, who also survives him, was Louisa Jane, sister of Hon. John C. Park, and daughter of the late Dr. John Park; the latter gratefully

remembered as the accomplished and successful Principal of a school of the highest grade for young ladies, which he established in this city, whence he removed to, and died at, Worcester. Of this marriage a daughter remains.

And now, after the admirable analysis of Dr. Hall's character given on the day of his burial by his classmate and friend, Dr. Gannett, in his funeral address, there seems nothing to add. Sharing profoundly, however, in the consciousness of his great loss to that which lay so near his heart, — the cause of our own precious faith, and to the churches which sustain it; proud, we confess, of the honor which his marked example of active fidelity to the demands of every relation and office to which he was called did to that faith, and desirous as we are to commend that example to the widest admiration and imitation; grateful, too, for the constant and efficient aid which he always gave to our Association, of which he was at one time President, — we place on record our concurrent testimony to his worth, our regret at his departure. A regret, however, oh how gently tempered and subdued by the remembrance that his death was but the seal to a fidelity and completeness in duty, as rare as it was eminent; that it came just as he desired, among those he loved, and had served in every way that he could, till strength and life failed!

Dr. Hall was sixty-five years of age. His health of late had become impaired by an organic disease of the heart; and, a few weeks before his death, he was threatened with blindness. Two Sundays previously, he preached in his own pulpit extemporaneously, reciting *memoriter* the Scripture lesson and the hymns. The sweet submission of his spirit under this trial was a striking and beautiful illustration of the power of his faith; and the divine mercy in suddenly, all prepared as he was, calling him away before the burden of incapacity should have fallen upon him, and where his dimmed sight should be exchanged for open vision, must be reverentially and gratefully confessed.

The funeral services were most judicious and fit. Rev. Dr. Hill, of Worcester, the former pastor of Mrs. Hall in that city, and a familiar friend of her late husband, offered prayer at the home with the immediate family. The body was then borne to the church on the shoulders of colored men, for the freedom of

whose race Dr. Hall was always an earnest advocate, preceded by the pall-bearers, and followed by the male kindred of the deceased, his brethren of the clergy from various places, the members of his congregation and citizens. At the church, the pulpit being draped in black, relieved only by a cross of white camelias; and the coffin, which was also covered by black broadcloth, and on which lay another floral cross and crown, being placed beneath it, — the public services proceeded. These consisted of two hymns, which were favorites of Dr. Hall, and but recently during his short confinement repeated by him to his daughter, — the one Professor Norton's, "My God, I thank thee," &c.; the other, Mrs. Steele's, "My Maker and my King," &c., with appropriate anthems; reading of Scripture by our brother, the Rev. E. M. Stone, minister at large in Providence; prayer by Rev. Augustus Woodbury, pastor of Westminster Church in that city; and the funeral address by Rev. Dr. Gannett, of Boston. After the benediction by Mr. Woodbury, the body was borne, as before, to the hearse, and the funeral cortége of seventy carriages attended it to the cemetery; where Dr. Osgood, of New York, read portions of the burial-service; the hymn, "I would not live alway," was sung by the choir of Dr. Hall's Church; and the benediction was pronounced by Dr. Farley, of Brooklyn, N.Y. Both officiating clergymen had been intimately associated with the deceased in professional labors in Providence, — Dr. Farley as the first, and Dr. Osgood as the second minister of Westminster Church in that city; Dr. Hedge, of Brookline, Mass., who was unavoidably absent on this occasion, having been the third and the immediate predecessor of the present incumbent, Mr. Woodbury. The experience of this Association is amongst the cherished remembrances of their professional lives.

In the "Pastor's Rest," at the beautiful cemetery of Swan Point, — a spot set apart by his society for the burial-place of its pastors, — repose his mortal remains; attended there by a cortége — which reached more than a mile — of hearts that honored and loved him living, and mingled their gratitude with their sorrow now that he was dead. The spirit of sect seemed exorcised from that burial. The pall was borne, in part, by

representative clergymen of the different Protestant churches of the city: Dr. Caldwell, of the Baptist; Bishop Clark, of the Episcopal; Rev. Mr. Fay, of the Universalist; Rev. Mr. Trafton, of the Methodist; Dr. Tobey, of the Friends; and President Sears (Baptist), of the University: while Drs. Bigelow, of Boston; Farley, of Brooklyn, N.Y.; Lincoln, of Hingham; and Briggs, of Salem, represented our own body; and Nehemiah S. Draper and Joseph Balch, Esqs., the church and society of our departed brother. Alas that there should be even one thing to mar this beautiful unity of respect for his memory, where no compromise of principles or religious convictions was asked, or was or could be involved! The "Orthodox" Congregational churches were unrepresented. The Rev. Mr. Swain was invited to act as a pall-bearer, but declined. We envy neither the notoriety nor the censure from those of his own household of faith, which this assured to him. F. A. F.

JARED SPARKS, LL.D.

ANOTHER of the venerable group of the eminent ex-Presidents of Harvard University, honored alike for their public services and private worth, has passed on. In less than two years, three of them, after long lives filled with honorable and useful labors, have been gathered to their fathers,—Quincy, Everett, Sparks, a noble trio, whom our Liberal faith may well be proud to number in its ranks. On the 14th of March, the last of these, in a tranquil old age, as yet gently touched by the advances of time, with a mind clear to the end, with his loved ones around him, died in peace.

The name of Jared Sparks stands among the illustrious names that adorn our American literature, and have won a Transatlantic fame. No more devoted student and worker in his special branch of inquiry can be found among the living or the dead of our land. He has done more than any other man among us for the historical literature of our country; not only in the volumes he has written, but by giving the first com-

plete, instructive example of thorough and keen investigation of all accessible sources of information, of the diligent exploration of authentic documents, and accumulation of materials, and personal preparation in many ways for the work.

A native of Willington, Conn., born May 10, 1789, he was prepared for college at Exeter, N.H., graduated at Harvard University in 1815, was chosen College Tutor in 1817, and commenced at the same time the study of divinity. In 1819, he was ordained as pastor of the First Independent Church in Baltimore. It was on this occasion that Dr. Channing preached the powerful and famous sermon that created so much excitement and interest at the time, and gave a fresh impulse to the Unitarian controversy. He remained four years in Baltimore, performing, in addition to the common labors of his profession in an arduous and important position, a large amount of theological and literary labor, in the editorship of the "Unitarian Miscellany," and in controversial publications, called forth by the necessity of maintaining and defending the religious faith which he had espoused. In the year following his ordination, he published his "Letters on the Ministry, Ritual, and Doctrine of the Protestant Episcopal Church;" and, in 1823, "An Inquiry into the Comparative Moral Tendency of Trinitarian and Unitarian Doctrines." In 1822, he planned and commenced the publication of a "Collection of Essays and Tracts in Theology, from various Authors, with Biographical and Critical Notices," in six volumes, the last of which was published in 1826. In 1823, after four years of work in the ministry, on account of impaired health he resigned his pastoral charge. Among the new scenes and pursuits on which he afterwards entered, he was ever a stanch advocate and supporter of Unitarian Christianity. Always mild, candid, and tolerant, he was yet most earnest in his desire and endeavor to spread the views, which, to use his own words in his letter of resignation, he believed to be most "honorable to God and salutary to men." *

* During his ministry in Baltimore, he was elected, in 1821, chaplain to Congress; a tribute to his rising worth, which, on account of his Unitarian faith, excited the ire and alarm of the zealots of the time. *The rector* of an Episcopal church in Washington, on the Sunday fol-

His subsequent literary career, in which he has won such high and merited distinction; his voluminous works in illustration of American history; his valuable biographies of famous men of our country, especially the lives of Washington and Franklin, with the publication of their official and private correspondence and writings; his untiring industry, thoroughness of research, accuracy of statement, candor and discrimination; his clearness and simplicity of style, reflecting the character of his mind, — are too well known to need our eulogy; and the necessary limits of this article do not permit us to dwell upon them.

The briefest survey of his literary labors is enough, in itself, to show what an enterprising and indefatigable worker he has been, and what an amount of service, in his chosen and providential sphere, he accomplished in his meridian strength and zeal. When to all this we add his academical engagements and lectures, the duties of the Professorship of Ancient and Modern History, — an office which he held for ten years, until, in 1849, he was elected President of the University which he had so long loved and served, the worthy and beloved successor of Kirkland, Quincy, and Everett, — we may well admire and honor the fruitful industry of his well-spent life.

He was a man of rare and sterling virtues and graces of spirit, the memory of which will ever abide with his friends, shining on their way with a soft and pleasant light. None knew him but to honor and love him. His character, like that of his own Washington, a kindred spirit, was built on the granite base of truth, simplicity, godly sincerity, rectitude of purpose and feeling. His aims, from the beginning, were high and generous; no low, narrow, self-indulgent views tainted his heart or life; but those who knew him from his youth, and knew him best, saw that

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lowing the election, said to his congregation, "By a recent vote of a majority of one branch of our National Legislature, they have proclaimed to the world, in language as loud as they can speak, that 'they will not have Christ to rule over them.' One of the members in the minority, after the vote was taken, with deep regret observed, 'We have voted Christ out of the House.' In looking to the future, what have we not reason to apprehend, when 'the rulers take counsel together against the Lord, and against his anointed'?"

there was in him, beyond the common strain, something large and heroic. Early in life, he had conceived the idea of becoming a traveller and an explorer of Africa, and came very near to carrying out his project. If circumstances had favored, he would have become a Ledyard or a Livingston, as daring, as persistent, as they. He was thoroughly just, upright, conscientious in his dealings, fair, candid, equitable in his judgments, never willingly doing wrong in word or act, by pen or tongue, to any man. But he was not merely or harshly just; he was kind, cordial, gentle-hearted, full of mercy and good works. Under the veil of his apparent reserve and stoicism, there beat the tenderest heart, the warmest affections, the freest generosity, ready at every call to pour out its gifts. No one ever went to him for help, in vain. He was in danger, sometimes, of being over-charitable, over-generous. Many a poor man, many a poor woman, will miss his gracious word, his ever-open purse. All will miss his simple, easy, pleasant, affable speech, his instructive conversation, the social, friendly qualities that made him so agreeable and welcome a companion wherever he went. Though a laborious student, he was no self-engrossed recluse. Fully did he, if any man, meet the requirements of Scripture, "to do justly, to love mercy, and to walk humbly with God."

He walked humbly with his God, as he walked modestly and lovingly with his brother men. He was truly, unaffectedly devout; of a deeply reverent spirit; in his views of Scripture and of Christ of the school of Ware and Channing; dreading the innovations and radicalism of the day, as well as the re-action in an opposite direction: ever steadfastly manifesting his profound religiousness of mind, in outward ordinances, in constant attendance both morning and evening at the sanctuary, in the whole tone of his speech, in the whole tenor of his life. He was, in short, a true disciple of Christ, both in love to man and in love to God. What he was in his family — how gentle, affectionate, thoughtful, sympathizing, how devoted in his parental care, how watchful for the best interests of each and all — they best know who miss the husband's and the father's love.

We feel that we have no right to mourn over an end like his, coming in the course of nature, in the ripe fulness of time,

to a clear mind, and a body not shattered by age. His life's work was done, and waited only for the Master's "Well done;" and, after brief and gentle summons, he has fallen asleep in Christ, that he may awake to a brighter morn and an immortal youth. W. N.

EXTRACT FROM LETTER OF REV. W. H. CHANNING.

CLIFTON, BRISTOL, ENGLAND, Jan. 27, 1866.

Rev. CHARLES LOWE, *Secretary American Unitarian Association.*

MY DEAR SIR, — It has been my wish and hope, for several weeks, to write to you; indeed ever since this copy of the "Unitarian Almanac" reached me. But I regret to say that my health has, of late, been wretchedly poor, — the result of four years' overstrain, — and my ordinary duties have been more than I was fit for. So I pray you attribute my silence neither to indifference nor forgetfulness. In fact, I should have written, if I had not *proposed to send a long and* FULL *letter for publication*, if you wished. But, as I am still "under the weather," I postpone that design, and enclose the "Almanac" with the brief note.

The points on which I desired to address you, and, through you, our brethren, were several; one or two of which only shall be *indicated*, not discussed.

1 §. The first is the GROUND *for* UNION, now assumed by the leading Unitarians in Great Britain, — indeed by a vast majority of both ministers and laity. You see the "Inquirer," probably, and can draw your own inferences. But you may be confirmed in your opinions, by receiving my positive assurance, that the Unitarian Communion has finally, decisively, and all but unanimously, resolved to reject Mr. *Bache's* TEST, — not out of disrespect to him, far from it; for he and his aiders are highly honored for their earnest Christian faith and character. But such a *re-actionary* movement is recognized to be utterly out of time. The tendency is irresistible here to the broadest

inclusiveness; and the longest-headed and largest-hearted do not pretend to mark out the limitations on the side of traditional Orthodoxy, or of rational freedom. J. J. Tayler's late letters in the "Inquirer" express, as exactly as any one man can express, the pervading spirit of the Unitarians of Great Britain. The May meetings in London will prove this to be true, you may be confident.

2 §. Now, should not the fact of this trustful, hopeful, inclusive Catholicity, thus inspiring the Unitarians of this nation, be a "sign of the times" to us also in America? Look, too, across the channel to France, and the younger Coquerel and Martin Paschoud, and their brave struggle for liberty of thought and speech; and then, through Colani and Reville, &c., extend your view at and to Italy and Germany. Is it not plain that a NEW CATHOLIC CHURCH — no matter how we name it — is in the travail throes of birth throughout Christendom? And are not the Unitarians of the United States of America providentially summoned, at once, to announce and usher in this era of a real "GOD-*with-us*," in holiness, liberty, and love, made livingly one? I do sincerely trust, that our spring meetings may be in full-tuned harmony with the voice of our English brethren.

LETTERS OF REV. C. Y. DE NORMANDIE.

RICHMOND, Feb. 19, 1866.

DEAR SIR, — I have purposely delayed writing what you require monthly; viz., a brief statement of my direct work here, and the situation of affairs as regards the prospects of liberal Christianity, until to-day, that I might have some conversation with those most deeply interested in the cause here, and most anxious for the establishment of a society on a broad, liberal basis, — the doctrine and practical foundation of our societies generally. The term of my service in this city is rapidly drawing to a close, and I confess to a deep interest in the cause that led me to direct my steps hither. While there is nothing that is very flattering in the condition of our mission

on the one hand, neither is there any thing positively discouraging on the other hand. The number of families represented is not large; but there seems to be a good, healthy *religious* interest, and interest in the cause of liberal Christianity, on the part of those who do attend; and the average attendance, for the past month, has been larger than at any previous time. While the people are not in a situation to do much, *if any thing*, immediately for the support of a minister, and feel some delicacy about depending entirely upon the American Unitarian Association, they still manifest an earnest desire to have some one here to labor with and for them, and to minister to them in spiritual things. The house that is now occupied, which is really a very neat and comfortable one, that will accommodate about three hundred and fifty (350) persons, can be had through the summer, without any expense, except the sexton's charge and the gas-bills; and the work that has been commenced can be carried on. Under *wise*, judicious management, it can be carried on to the successful establishment of a self-supporting society. If some one who has the requisite qualifications cannot be sent, the house will be closed, the liberal element now in the city scattered, those who migrate hither for business purposes will be left *homeless* religiously, the expenditures of money and labor for the past month will be wasted, except in the direction of practical effort, — teaching the ignorant, relieving the destitute. In these labors alone enough can be done, by an active and industrious man, to say nothing about the sabbath service, to warrant the Association in keeping a man in the field. Then there is a sabbath school at the "Naval Laboratory," under the superintendence of Mr. Washburn, with a regular attendance of considerably over a hundred pupils, of all ages, from the infant class to adults, where our papers will be gladly received, and the labors of an earnest man heartily accepted.

RICHMOND, March 8, 1866.

MY DEAR MR. LOWE, — I acknowledged your letter with the enclosed check. I was delighted to have a little purse with which to relieve distressing cases, of which many are to be

found. The very day that the money came, I saved a m[illegible] from being turned out of his house, who was sick, unable t[illegible] work, and probably never will be able again; who, in healt[illegible] and strength, could earn for his former master $3.50 per da[illegible] Since that, I have, in many instances, purchased a little mea[illegible] a few fish, some groceries, for those who were out of emplo[illegible] ment and destitute of food; or who had work, but no pay ha[illegible] been received for weeks. I have also purchased some litt[illegible] delicacies for three very sick persons, who had no tea, suga[illegible] or flour in the house; nothing but the very coarsest kind o[illegible] food, that could not be relished even by the strong and wel[illegible] If the Executive Committee will not consent to send some on[illegible] on to continue the work I have begun, I will send you the name[illegible] of some persons to whom you can send "Registers," "Jou[illegible] nals," "Sunday-School Gazettes," with the assurance that the[illegible] will be distributed and read. It would be a much better cour[illegible] to pursue, however, in my judgment, to send some one here t[illegible] do the work that is waiting to be done, and distribute the liter[illegible] ture of the denomination at the same time. While I acknowl[illegible] edge that the prospect for establishing a *self-supporting* society is not flattering, and while I freely confess that I would base my justification of the American Unitarian Association in keeping a missionary in this field, rather on the *general missionary work* that we can do as well, if not better, than anybody else, than on the hope of building up a strong, vigorous, self-supporting, liberal church, still I do not consider that as impossible, by any means. I cannot agree with Mr. Ware in regard to the folly of trying to do any thing for the cause of Liberal Christianity south of Baltimore. I think much can be done. I have become deeply interested in the experiment of establishing a society, and in the work of teaching, — for I very frequently engage in this work in our evening schools, — and should love to stay. But it cannot be.

There is a liberal element here that ought to be kept together, that will soon scatter if preaching should cease. It will bear, even the native part of it, any thing that a *wise*, earnest man will say, — not, of course, in bitterness, but out of the candor of his heart, — as the serious conviction of his most thoughtful

hours. I have not felt obliged to keep a padlock on my lips, in regard to any subject. But even Mr. ———, perhaps you know his position, said to me last Monday, "I think you were pretty bold; not any too bold, I think, if they will stand it." The house in which we worship is now in good repair, since what I did to it; and it can be had for nothing, while we use it.

Truly yours,

C. Y. De Normandie.

LETTER OF REV. C. H. BRIGHAM.

Ann Arbor, Mich., March 5, 1866.

To the Executive Committee of the American Unitarian Association.

Gentlemen, — I herewith submit my seventh monthly report of missionary work in Ann Arbor. I have little to add to the details and suggestions of previous reports. The regular Sunday services have been continued at the court-house. The morning audiences have averaged somewhat less than one hundred persons, one-third of them students. In the evening the court-house is always full and crowded, no matter what the weather may be. After the present month, however, it is probable that the evening audiences will be somewhat lessened, as the terms of the Law and Medical Schools close on the 26th of March. Probably more than a third of the evening audience are from those schools.

I have made no attempt to organize Bible Classes among the students, not wishing to do any thing that might seem like proselyting. But many of the students have come to me to talk on questions of faith and doctrine, and to ascertain our views more fully. In some instances, young men have come who have not been willing to leave their own place of worship, in order to attend our services, and who have never been in the court-house on Sunday. A considerable part of my time is spent in these interviews, which are more numerous every week. If they have proved as satisfactory to the young men as they have been pleasant to me, they have not been without

fruit. I have received many unequivocal testimonies of the feeling of students in all the departments of the University.

In the last week, one of the highest scholars in the Senior Class applied to me, to know if I would instruct a class of the under-graduates in the criticism of the Scripture. Of course I accepted such a proposition, coming from the students themselves, with no suggestion on my part. He is now engaged in forming such a class, and they expect to have their first meeting on the next Sunday.

The state of the resident congregation is not much changed. As nearly as I can reckon, there are now portions of sixty-five families in Ann Arbor, who attend our services, with more or less regularity. Nothing has yet been done toward securing a church building, owing to the absence in Washington of one of the committee to whom that business was intrusted. The interest of the congregation does not diminish; and it is my opinion, that, in time (in spite of the obstacles, which are numerous and serious), a substantial Unitarian society may grow out of our movement. As a missionary movement among the students of the University, its success has certainly been remarkable, and has surpassed any reasonable hope.

I have called the attention of the students to the fact, that the publications of the Association and the periodicals of our body have been placed in the College library; and have been glad to notice, in recents visits, that both students and professors have availed themselves of that hint. By the courtesy of Mr. James P. Walker, I have also been able to place the "London Inquirer" in the library, where it will do not a little for our cause. The papers and "Journals," sent by the Association for distribution, are eagerly sought for.

With sincere respect, I remain your friend and servant,

CHARLES H. BRIGHAM.

ALL noble enthusiasms pass through a feverish stage, and grow wiser and more serene.—*Channing.*

OUR ARMY RECORD.

It was proposed, in a previous number of the Journal, that a record should be kept of the number who went from our parishes to the war; and a request was made, that, in every society, the minister, or some one interested, should prepare a list, and forward it to the Secretary of the American Unitarian Association, designating —

The number of privates.
The number of officers.
The number in sanitary commission.
The number killed.

Too small a number have responded to this request to make the record of any value as yet, but enough to make us renew the request, in the hope that it may lead to a more universal response.

THE CONTRIBUTIONS FROM THE CHURCHES.

The month of April promises to be this year, as it was last, the time for making most of the collections for the Unitarian Association. So far as any organized method of appeal could be properly employed, this has been done. It has been simply by the calling together of the ministers and delegates of many of our churches in their local associations, to hear statements from the Secretaries of the National Conference, and the Secretary of the Unitarian Association, as to the nature of the work to which our funds are to be applied; and by the appointment of Committees to aid, as far as possible, the collection from the parishes included in these Associations. We give a list of these Committees so far as already chosen.

Upon these Committees it is understood that a certain measure of responsibility rests for action in the churches by whose delegates they were chosen; and we beg to remind them, that perhaps some of the parishes are waiting for a word from them. We know that in some instances this is so, and that in other cases the action of the Committees is contributing greatly to the ease and promptness of the contributions.

At the same time, we would urge each minister and each parish not to wait for any instigation, but to act at once.

So far as we can learn, there is little reason to doubt that the money asked for will be raised. But, to accomplish it, there is need that we may have *now* the hearty, generous service of every minister and every layman of the denomination. Let one earnest man in every congregation set about the matter, and the result is sure.

LIST OF COMMITTEES.

Norfolk and Middlesex Ministerial Association. — Jonathan Cobb, Dedham; C. H. French, Canton; A. H. Lothrop, Sharon; Calvin Prichard, Dover; Elijah Perry, Natick; Leonard Morse, Sherborn; I. B. Cram, Walpole.

Franklin Evangelical Association. — Rev. J. F. Moors; Rev. J. R. Hosmer; George Walker, Esq.; A. Parsons, Esq.; and Hon. Samuel F. Lyman.

Essex County Churches. — Hon. S. H. Phillips, A. J. Archer, John Webster, E. A. Emmerton, Aaron Perkins, Robert Endicott, P. H. Wentworth, Isaac B. Elliott, G. W. Keene, E. B. Brown, E. S. Coffin, Isaac Ames, M. T. Stevens, J. L. Stevens.

Plymouth Association. — Hon. J. H. Mitchell, Rev. E. H. Hall, J. K. Nash, I. W. Munroe, Pardon Copeland, L. W. Bates.

Bristol-County and Rhode-Island Churches. — Theodore Dean, W. G. Weeden, Simpson Hart, Hon. S. Padelford, Captain West, I. P. Bush.

JOTTINGS FROM THE RELIGIOUS WORLD.

WESTMINSTER ABBEY was the scene of an interesting ceremony, Dec. 28, 1865; that being the eight hundredth anniversary of its foundation by King Edward the Confessor. A. P. Stanley, Dean of Westminster, preached the dedication sermon; in which, with that peculiar power which has characterized his treatment of many similar subjects, he reviews the rich associations which hallow that sacred pile.

DR. ALEXANDER CAMPBELL, the founder of the sect of Campbellites, died March 4, aged seventy-eight. It was in 1827 that he became separated from the Baptist denomination, by his denunciation of all human creeds, and his declaration that the Bible alone was the sufficient rule of faith and practice, and by certain peculiar ideas as to the religious efficacy of immersion. His ability and zeal drew after him many followers, who finally assumed the importance of a denomination; calling themselves at first "Disciples," and afterwards by the name of their founder. They numbered, in 1862, 350,000, resident chiefly in the Middle and Western States. Latterly they have laid claim to the title of "Christians," and designate the denomination whom we know by this name as "New Lights." Although the two sets resemble each other in many points, the lines between them are distinctly drawn.

THE SWISS GOVERNMENT has just decided, that, throughout the whole Federation, *the free exercise of their religion shall be granted to all Christian bodies.*

DR. PUSEY is still pursuing his plan of a union between the Church of England and Rome. He writes to the "London Guardian:" "What, I trust, God the Holy Ghost is calling us to, is to seek a healthful re-union and intercommunion with other Catholics in east and west. Whatever office we may, in

God's good purpose, have towards the Protestants, will be after, not before, our re-union with the rest of Catholic Christendom."

BISHOP RUTLEDGE, of Florida, gave an address to the Diocesan Council in Tallahasse, Feb. 22, in which, after a fair statement of the ecclesiastical experiences of the last four years, as affecting their connection with the Church at the North, he says: —

"But the occasion no longer exists for this independent organization, and we should lose no time in seeking re-union with kindred minds and spirits. We are members of that 'one body' of which the Lord Jesus Christ is the head; and it is our duty to maintain unity among ourselves, as being members one of another. The earnest appeal of the venerable presiding Bishop, in a circular addressed to the Southern Dioceses previous to the meeting of the General Convention, held in Philadelphia in October last, and the subsequent noble spirit exhibited by that body, together with the many evidences furnished of a desire to conciliate and fraternize, and promote peace, harmony, and good-will among the brethren of our household of faith, by both the clergy and laity of the North, in their endeavors to relieve our *personal* wants, to repair the losses which our parishes have sustained by the calamities of war, and to aid us in the advancement and extension of the Redeemer's kingdom in our midst, are strong reasons why we should promptly respond, — are a sufficient guarantee that we shall be received with cordial and fraternal affection, and permitted to enjoy the glorious privilege of holy fellowship with the whole body of Christ's Church militant. Let us then at once, with glad hearts and willing minds, show, by our action in *this matter*, that we warmly reciprocate the kindly feeling manifested towards us; let us convince them of our readiness cheerfully to battle with them side by side for all time to come, in the cause of our common Master."

We are glad to record every such indication of kindly feeling at the South.

NEW PUBLICATIONS.

Twenty-Fourth Annual Report of the Ministry at Large in the City of Providence. By EDWIN M. STONE.

The record of an admirable charity, carried on now nearly a quarter of a century by the Unitarian parishes in Providence. The pamphlet contains also an earnest and eloquent address by Dr. Bellows, on the occasion of the annual meeting.

Proceedings of the American Antiquarian Society at the Annual Meeting held in Worcester, Oct. 21, 1865.

This pamphlet contains, besides other interesting matter, a Report by Rev. E. E. Hale, on behalf of the Council of the Society, which is a valuable contribution to historical inquiry, regarding the discovery and early conceptions of this continent.

The report closes with a suggestion that a national medal be struck as a memorial of the life and death of Abraham Lincoln.

The Theological Review, January, 1866. — This able English Review will henceforth be published quarterly, under the editorship of Rev. Charles Beard, and with contributions from leading advocates of liberal thought.

Occasional Papers of the Warren Street Chapel. — An interesting reminder of a noble charity.

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 12, 1866. — Present, Messrs. Kidder, Padelford, Hedge, Clarke, Hinckley, Livermore, Smith, Crosby, Fox, and Lowe.

The Committee on Publications reported, that, since the last meeting, some of the Association's publications had been given, in response to an application received, to the library of Baker College, Baldwin City, Kansas.

They also reported, that Rev. Edward B. Hall, D.D., just before his death, presented to the Association the copyright of his "Memoir of Mary L. Ware."

The Committee on the New-England States presented a report containing the following recommendations, all of which were adopted: —

1. That, in response to applications received from the societies in Groton Junction and Tyngsboro', Mass., an appropriation of one hundred dollars be made to each.

2. That, inasmuch as the appropriation made at the last meeting in behalf of the society in Brunswick, Me., was available only when a minister should be settled, a further appropriation of two hundred dollars be made towards the expense of supplying the pulpit until a minister be found for the place.

3. That, a movement having been begun by Rev. Eli Fay, in Stoneham, Mass., which was likely to result in the speedy formation of a good society, the sum of one hundred dollars be appropriated for the expenses of this enterprise.

4. That, in response to an application received from the society in Sturbridge, Mass., the Treasurer be authorized to pay to them the sum of one thousand dollars, with the usual condition and bond, to aid them in building a church, provided it should appear, to the satisfaction of the New-England States Committee, that the payment of that sum would secure the erection of a church edifice, in the manner proposed.

5. That, letters having been received from Franklin and Lebanon, N.H., which represented that the sending of preachers to these towns for a few Sundays would probably result in the formation of permanent Unitarian societies, the sum of three hundred dollars be appropriated to be used by the New-England Committee, for these and similar movements.

The Committee on the Middle and Southern States reported that an application for aid had been received from the society in Northumberland, Pa., to enable them to retain the services of their pastor, Rev. Aaron Porter; also letters from Mr. Porter, representing that there were excellent opportunities for missionary work in the neighborhood: and they recommended that an appropriation of five hundred dollars be made towards the salary of Mr. Porter for a year, with the understanding, that, should it seem best to the Middle and Southern States Committee, he

should devote a portion of his time to missionary work in the vicinity of Northumberland.

They reported that a course of Sunday-evening lectures on doctrinal subjects had been carried on during the last two months, in the city of New York, under the auspices of the Unitarian ministers of New York and vicinity, which had resulted so successfully, that it was believed to be very desirable that the interest should be followed up by another series of lectures and sermons. The lectures already delivered had been given at the hall of the Cooper Institute, to audiences varying from one thousand to two thousand, largely composed of persons of other denominations than our own; and at each lecture a large number of the tracts of the Association had been distributed among the audience. The New-York societies had expended on this enterprise some five hundred dollars; and they now asked that the Association would aid in continuing it for six or eight Sundays, at the expiration of which time the hall would be occupied by Rev. Dr. Chapin's society for a considerable period. The Committee recommended that the proposition be accepted, and that an appropriation of five hundred dollars be made to carry it into effect.

This Committee further reported, that favorable accounts continued to be received from Washington. The labors there of Rev. Dr. Briggs had been very serviceable. A course of weekly Wednesday-evening lectures had been begun, under the auspices of the "Young Men's Unitarian Association," at which the attendance had been large. Rev. George H. Hepworth would supply the pulpit during the month of March; and Rev. E. E. Hale and Rev. Dr. Bellows would follow him.

A favorable report was given concerning the movement for the formation of a society in Ithaca, N.Y., where Rev. A. P. Peabody, D.D., had been preaching several Sundays; and a further appropriation of two hundred dollars was asked for this object.

All the recommendations of this Committee were adopted.

They also presented the following communication, which was read to the Board, and then referred back to the Committee, to make such disposition of as might seem to them best: —

CHARLESTON, S.C., Feb. 12, 1866.

Rev. CHARLES LOWE, *Secretary American Unitarian Association, Boston.*

BROTHER, — Your letter, directed to the officers and members of the Unitarian Society in Charleston, of the 28th ult., was laid before the society at its anniversary meeting, held recently. At the same time, at the suggestion of Dr. James Moultrie, your private letter, written to him some time previous, was also read, as well as his answer to it. Their consonance, in spirit and subject, were the occasion of the suggestion. And it was followed by him with a statement of your personal remarks, at one of the abortive meetings adverted to in his answer, in which, while he occupied the position of chairman, you proceeded to state, that you were authorized by the American Unitarian Association to convey to them expressions of sympathy, and to tender any assistance practicable to bestow, until, by recovery from present prostration, they were enabled to sustain themselves. The sympathy and liberality thus offered they are unfeignedly grateful for, and, though not accepted, are properly and duly appreciated. They have had the effect, accompanied as they are with correlative statements and explanations, of removing all unfavorable impressions, the results of all previous incomprehensions, from their minds. They are persuaded that the difficulties which have subsisted between the two societies were results of unadvised occurrences, and trust that they may never happen again. Besides the satisfactoriness entertained towards your explanations, they cordially reciprocate the sentiments which accompany them. Those which it might become them to make, in return, are already contained and conveyed in the answer by Dr. Moultrie, adopted by the society as its own, which we hope will be in like manner satisfactory to the Association. With you, we desire peace and the restoration of harmony, national and denominational; and would equally rejoice, if, through the instrumentality of the latter, we could, under God, in any manner be made inservient to the perfect restoration of the former. We are a Committee appointed to send you a suitable answer; and, in so doing, beg leave, in conclusion, affectionately and respectfully, to subscribe our names,

JAMES MOULTRIE, M.D.
SAMUEL LOGAN, M.D.

The Committee on the Western States reported in favor of an appropriation of two hundred dollars to the Society in Rochester, Minn., towards their expenses for the current year; and an appropriation of five hundred dollars to be used for general missionary work at the West, under the direction of the Western Committee; which report was adopted.

After the transaction of other business, the Board adjourned to Monday, April 9.

INTELLIGENCE.

Mr. THEODORE L. DEAN was ordained as pastor of the Society in West Bridgewater, Mass., on Wednesday, Feb. 14. The order of services was as follows: Reading from the Scriptures by Rev. Francis C. Williams, of East Bridgewater; introductory prayer by Rev. C. C. Hussey, of North Easton; sermon by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer by Rev. George J. Sanger (Universalist), of Webster; charge by Rev. E. S. Foster (Universalist), of Claremont, N.H.; right hand of fellowship by Rev. George Dexter, of Bridgewater; address to the society by Rev. A. St. John Chambre (Universalist), of Stoughton; concluding prayer by Rev. Mr. Rosipaugh, of North Bridgewater; benediction by the pastor.

Rev. JOSEPH F. LOVERING was installed as pastor of the society in Concord, N.H., on Tuesday, Feb. 27. The order of services was as follows: Introductory prayer and reading from the Scriptures by Rev. Livingston Stone, of Charlestown, N.H.; sermon by Rev. William P. Tilden, of Boston; prayer of installation by Rev. James De Normandie, of Portsmouth, N.H.; charge by Rev. Augustus Woodbury, of Providence, R.I.; right hand of fellowship by Rev. William B. Smith, of Walpole, Mass.; address to the people by Rev. George H. Hepworth, of Boston; concluding prayer; benediction by the pastor.

Mr. MINOT G. GAGE was ordained as pastor of the society in Nashua, N.H., on Wednesday, March 14. The order of services was as follows: Introductory prayer by Rev. Charles Babbidge, of Pepperell, Mass.; reading from the Scriptures by Rev. William B. Buxton, of Wilton, N.H.; sermon by Rev. Frederic H. Hedge, D.D., of Brookline, Mass.; prayer of ordination by Rev Alonzo Hill, D.D., of Worcester, Mass.; charge by Rev. George M. Bartol, of Lancaster, Mass.; right hand of fellowship by Rev. Charles H. Wheeler, of Winchendon, Mass.; address to the

people by Rev. Stephen G. Bulfinch, D.D., of East Cambridge, Mass.; concluding prayer by Rev. Francis C. Williams, of East Bridgewater, Mass.; benediction by the pastor.

Mr. THOMAS VICKERS, a graduate of the Meadville Theological School, who for several years past has been pursuing his studies in Germany, has accepted a call from the First Unitarian Society in Cincinnati, Ohio.

Rev. THOMAS L. ELIOT has accepted an invitation from the society in St. Louis, Mo., to become the colleague of his father, Rev. William G. Eliot, D.D., who for thirty-two years has its pastor.

Rev. IRA BAILEY, of Athol, Mass., has accepted a call from the societies in Fitzwilliam and Troy, N.H.

A NEW UNITARIAN SOCIETY has been organized in Stoneham, Mass.

ACKNOWLEDGMENTS.

1866.			
Feb. 19.	From	Mrs. F. F. Claussen, as an annual membership	$1.00
21.	„	Society in Houlton, Me., as a donation 22.00	
		For Monthly Journals 4.00	
			26.00
21.	„	Rev. George F. Piper and Pardon Copeland, as annual memberships	2.00
23.	„	Society in Dover, N.H., for Monthly Journals .	14.50
24.	„	Society in Greenfield	209.58
Mar. 1.	„	subscribers to Monthly Journal, in Quincy, Ill., through Rev. M. W. Willis	3.00
3.	„	Society in Marlboro', for Monthly Journals . .	20.00
6.	„	Daniel Woods, Fitchburg, as first payment towards a life-membership	10.00
7.	„	Society in Belmont, for Monthly Journals . .	10.00
7.	„	Rev. H. W. Foote, as an annual membership .	1.00
9.	„	subscribers to Monthly Journal, in Dublin, N.H.	5.00
9.	„	Society in Bridgewater, additional	10.00
12.	„	Society in Lexington, additional, a part to complete life-membership of John Hastings . .	22.00
12.	„	Society in Saco, Me.	40.25
14.	„	subscribers to Monthly Journal, in Rev. Dr. Putnam's Society, Roxbury	25.00

Terms: One Dollar per annum. Single Copies, 10 cts.
Postage, 12 cents a year, payable at the office of delivery.

THE

[ONTHLY JOURNAL

OF THE

American Unitarian Association.

.. VII.] MAY, 1866. [N°. 5.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
26, CHAUNCY STREET.
1866.

LEON & SONS, PRINTERS,] [CAMBRIDGE.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy St[illegible] Boston, where the SECRETARY may usually be found from 10 A.M. [illegible] P.M. The ASSISTANT SECRETARY will be there, every day, from 9 till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all l[illegible] *for him*, on business connected with the Association, should be addr[illegible] *to him* as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIA[illegible] BOSTON."

THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, MAY, 1866. [No. 5.

MISSIONARY OBSTACLES AND METHODS IN THE WEST.

[Continued.]

BY REV. A. D. MAYO.

THE way to lift up the South-west is not through legislation at Washington, so much as through education at the West. All we do now is making it more certain, that religion, first in the West, and then in the South-west, will be "reconstructed" on a plane far nearer Christ than it now is. It will not be constructed on any Boston plan. New York will do more to furnish the *form* than New England. But when our "native" Liberal-Christian movement appears, it will be peculiar in form and flavor; as Longworth's "Catawba" is like no other wine on earth. It may be no better, but it will be different from Unitarianism in Old and New England, or New York. So far from abating the ardor of our Eastern friends, this fact should fire them with new hope and zeal; for their work will turn out far greater in quantity and better in quality than they now hope, though different in form. It should, however, guide their methods of operation, that the money and men we really have, should be used to the best advantage at this important juncture of affairs.

The first importance in all our missionary operations in the West belongs to the selection of the men who represent it. Our Eastern friends often think it unreasonable, that some county town in Indiana, or new city in Wisconsin, should proclaim a "first-class man" essential to success. Yet all things in the higher realm of Western affairs hang about the necks of a few eminent men. There is here no institutional life of a liberal culture and Christianity, which is perpetually throwing off accomplished and serviceable workers adapted to the community.

To the vast body of Western people, Unitarianism is as new and strange as Christianity was to the Jews in Palestine in the year one. It is only approached at all through the interest in the preacher, an organizer who appears in the region. The man who should now go to Richmond or Evansville, Ind., would be the representative of our faith over a diocese as large, and nearly as populous, as the whole of Eastern Massachusetts. Thousands of people, in various stages of religious unrest, would look to him for relief. It is the thing he says or does or is that fixes the status of the Unitarian faith in that region. What wonder, that the few devoted friends of our faith in such localities should prefer not to move at all, until a man appears as leader, who can fitly represent the ideas by ability and life?

The zeal for missions in the West will bear fruit in proportion as our ablest and best men conclude to come to such vast fields, rather than urge the American Unitarian Association to send their broken-down cousins, immature students, or men who, for any cause, have failed on the old track. The West is the place for men, either of mature and well-tested powers, or those rare youths who only need the stimulant of great opportunity to develop them into first-rate apostles of a new faith. It is not the

place for men of undecided views, however amiable or cultivated or enthusiastic. It is the last place for a hospital of clerical invalids, in body or soul. It is not a favorable region for "new lights" to experiment at our expense. The history of Unitarian societies at the West is too often the melancholy catalogue of a hopeful movement, smothered by a "relict" of Eastern importation, suitable only to occupy the post of retired clergymen in a New-England village; or a body of hard-working people, tried and finally dispersed by the absurdities and vagaries of a liberal guerilla, who, thinking himself in a "land of liberty," outrages common sense and Christianity alike by his theological and social demonstrations; or a society of long standing, disrupted, disgraced, or reduced to chronic weakness, by a ministry utterly hostile to its needs.

Such experiments are disastrous beyond conception in old communities. The same class of respectable people can hardly be rallied twice in any of our cities, after they have been made the involuntary agents in such a performance. There are a score of towns west of Pennsylvania, where all that has been done has been rather a hinderance than a help to our cause; where the field would be better to-day, had it never been tilled, than as it is, burned over by successive failures.

The great danger that besets the immature or sceptical missionary of Liberal Christianity among us is, that he at once falls among the Philistines, and thinks them the leading progressive class of the Western people. Every Western city sustains a floating mob of violent, irreligious, untamable people of foreign and native extraction, who are rife for any thing that promises a sensation: if it approaches a scandal in religious and social affairs, so much the better. They cluster in lager-beer saloons; edit *radicalissimi* journals; organize in secret societies; agitate

against respectability in general; follow the more taking "trance-medium;" tip tables and glasses and bad liquor, — in short, do every thing except "pay cash," or work in any of the common ways of doing good. In the war, their rage against rebels was no less conspicuous than their contempt for Mr. Lincoln. In religion, they repudiate Christianity as the preliminary to a sweeping onslaught on any human faith.

They are largely composed of revived revolutionists from abroad; English and Scotch agitators starved out at home; "unfortunates," pecuniarily, socially, and politically, from the East; often people of "shaky" virtue, and "no account" in the community where they live. They rush upon any brilliant young liberal preacher who appears; and it is not easy either to disengage one's self from their fat revenge, or use their support to any good purpose. They are utterly impracticable, irresponsible, unreliable for any sensational movement. No despot on the throne, or pope in his chair, is so intolerant, exacting, arrogant, as this long-haired apostle of Atheism, who "mobs" his young preacher for every difference of sentiment, and resents the presence of a religious man as a personal insult. Many a promising young missionary has mistaken this gang of theological pirates for the vanguard of Western progress, and been trampled under their feet, in the vain effort to lead what nobody ever yet led.

A class of Unitarian Van Amburgs may be found by and by, who can come to our cities and take these spiritual outcasts of all creation by their "manes," pare their claws, draw their teeth, and make them religious, or, at least, tolerably endurable men. They may be helped by a broad, genial, tolerant ministry, provided they hover about the horizon of the field of operations, coming and going at their own caprice. But woe to the man who has this element for the "centre" of his following!

There is a vast crowd of inquiring, sceptical people, apart from this legion, in the West. And, out of these, who count their loss of faith a sorrow and not a superiority, can a patient, liberal preacher of Christ gather in most precious adherents. By far the most zealous, often the most self-sacrificing and religious members of our societies are men and women who are thus rescued from the "slough of despond" into which they were led by the old theologies. But what maturity, wisdom, patience, faith, and persistence through all obstacles, is needed, to encounter such difficulties, mould such elements, steer between fierce opposing factions, at once to sympathize with all, and to be the ally of none; to lead, while seeming to be the companion of the humblest! No one can know who has not been in the field.

It is no disgrace to fail in a Western ministry, provided he who fails does not mistake his defeat for victory or martyrdom, and proceed to inoculate our young clergy with the virus of failure. The most successful men are they who bring to us good culture, and tried experience in details, with a generosity of spirit and power of adaptation that can adjust itself to the minds of the people. The American Unitarian Association had better lock up their funds, than send us incompetent or inactive missionaries. There are vagrant lecturers on the new order of affairs already in the field sufficient for our needs. The great progressive influences of our republican life are slowly modifying all churches, and preparing material for our future. One truly fit man in half a State is better for the cause of an elevated liberal faith, than a hundred men who are unfit.

We can leave the task of disorganization to the revolutionists, spiritual lecturers, and red-republican politicians. We need no addition to our present stock of picturesque

spiritual ruins. But when a strong, broad, wise, patient preacher or worker, of any "wing" that really adheres to and supports the "body" of Christ, can be transplanted to our soil, it is a blessing to Western civilization. It would be a better investment of funds to settle ten thousand a year on some men that we could name, to keep them for life at an important point, than to despatch a swarm of itinerating or stationary men, who would only add to the throng of rough-riders that are always tearing through the great turnpike-gate of the world, sporting a new gospel, while spurring on to oblivion. *Economy of money for the generous support of valuable men* is the centre of a true missionary method for the West.

The most important localities for missionary effort in the West are the commercial and manufacturing centres of population. A dozen growing cities between the Alleghanies and the Pacific now absorb a large proportion of the active, progressive mind among the Western young people. Pittsburg, Cincinnati, Louisville, St. Louis, Chicago, Detroit, Cleveland, Milwaukee, Leavenworth, one or two towns in Northern Ohio and the Upper Mississippi, possibly Memphis, and certainly New Orleans, will richly repay all the work that can be done.

It would be a better expenditure of funds to support a missionary colleague of each of our ministers in these, than to send twice the number of men to less important towns. The war has fostered the concentration of population in large Western commercial and manufacturing cities. It is next to impossible to hire a house in any of them; yet the people come from all the world. The swarms of active young men and women in all these places suggest the idea that the whole world is sending its most energetic youth to them. Here is our great field of activity in the West. *Here are the youth who are to make the civilization* of this

great empire. And in every one of them should be placed a first-rate man, backed by aid from abroad, especially supported by one or more missionary colleagues.

This man could be kept at work perpetually in the city or suburbs, or in adjacent country towns. He could relieve the regular minister for occasional absences or periods of rest. Especially could he aid in the perfectly overwhelming social duties of these parishes.

The minister of a liberal church in Chicago or Milwaukee or Cincinnati is very practically the bishop of the city and whole region round about. His social duties are as great as a score of clergymen in Massachusetts; indeed, are illimitable, bounded only by his strength. He is beset by inquiring people, called on for funeral services through a region of several counties, pressed into the service of every literary or progressive educational movement in his city, and made a man of all work, whether he will or no. In every place he sees a new field opening before him. Though he may not be able to see the way to the home support of a second minister, he knows that a working man can be used perpetually in the most valuable preliminary effort.

Unless something of this kind is done, the next ten years will witness the breaking-down of all our best Western clergy by overwork, or the compulsory abandonment of their field of labor. Now is the time to inaugurate a system that shall make each of our societies in the commercial Western and South-western capitals virtually an active missionary station. Each of them can thus be made to cover a large region of country, and do a prodigious work. At present, these clergymen are worked far beyond their strength; and, unless the denomination gives them relief, it must be prepared to see them fall, carrying down great hopes and mighty interests.

Next in importance are, probably, such educational centres as Ann Arbor; Bloomington, Ill.; Yellow Springs, Ohio; Meadville, Pa.; and other towns where large numbers of students congregate. The excellent work done by Mr. Brigham at Ann Arbor, Mich., can be done elsewhere. A peculiar class of men is required for those communities, — men at once of scholarly culture, progressive views, and catholic spirit; able to discover the real drift of our new Western mental cultivation, and strong enough to grapple with the abounding scepticism that is running like a great flood in this channel. Each of these great Western seminaries could thus be made a feeder of our theological schools, and from them many men and women could be sent forth to barren Western society. Few of these towns can sustain such a man as is needed; but they are the most valuable sort of mission posts, and should be upheld.

A good deal could be done by preaching, and lecturing on liberal Christianity, in all the political capitals of the West, during the session of their legislatures. The members in these State legislatures are not so crowded and excited as the members of Congress, and have more leisure, curiosity, and open-mindedness to listen to our views than they. Columbus, Indianapolis, Springfield, Madison, Lansing, Lexington, Nashville, Little Rock, would all furnish a good field, during three months in the winter, to a man of clear head, good address, and some knowledge of men and public affairs. Several of these might be combined in one season, say Columbus, Indianapolis, and Springfield, for alternate Sundays.

Such itinerancy would be vastly more profitable than sending the same men through the smaller towns. A few large country towns, like Richmond, Ind.; Rockford, Ill.; Janesville, Wis.; &c., — possess almost equal

advantages. But, during the session of a Western State legislature, multitudes of the ablest and most progressive people visit the capital. A liberal preacher and lecturer who would expound our views on Sunday, and give courses of lectures on week-days on the applications of liberal Christianity, in the best hall in town, would be amply cursed by the local clergy, but followed by a large number of thoughtful persons, who would carry our views and literature into all corners of these vast States.

We would discountenance sternly the attempt to send valuable men to small and uninfluential places. Many men and much money have been thrown away to please little family Unitarian interests in communities where a church can never go beyond the limits of a parlor full of New-England emigrants. We have too few good men and too little money for such experimenting. Every good man is needed now in some one of these three classes of towns; and poor men are less of a nuisance in old communities, where there are many subordinate posts of usefulness, than with us.

Neither does it appear to us that our able men can be profitably used in traversing the West and South-west, to a great degree. The active liberal mind of these regions can be reached far better in the larger centres. Every Unitarian preacher of celebrity has in his church in Cincinnati, St. Louis, Chicago, every Sunday, more people from abroad than he could reach were he to preach in a small town, — often people he could not reach in their own little communities. A part of the ceremony of a visit to Chicago by every bridal party, or wide-awake young man or woman, is a sermon by Collyer.

The West is a country of fearful distances, and great risks and wearinesses and discomforts in travelling. Besides, the country villages are now deluged by lectures

on all the "ologies" and "isms" that the fertile manufactories in Boston and New York produce; and the Unitarian preacher is only one vagrant among a multitude. Our mission is to raise fortresses all over the West, dedicated to the permanent side of liberal thought, and its institutional relations to the country. The "post commander" of such a station will, during the year, find himself in communication with about all the vital elements of the higher religious faith in the region commanded by his place of residence. He can thus apply his outside labor where it is needed, with less expenditure of muscle and more result than if he were a travelling herald.

Notwithstanding the great value of concerted activity in raising money, and the initiation of large educational enterprises, there is yet danger of relying too much on our organizations in the work of missions. While the National Conference and its two agencies — the American Unitarian Association and the Western Conference — should be used to the extent of legitimate power, it is also true that effective missionary work must, for the present, radiate especially from the largest Western churches.

These are the natural centres of operation. Meadville, Antioch, Cincinnati, Louisville, St. Louis, New Orleans, San Francisco, Lawrence, Chicago, Milwaukee, Detroit, Buffalo, with a few smaller places, are the real missionary associations of the West and South-west. Money expended under the direction of these churches will do far more than in the hands of any Eastern or Western board of directors. Each of these clergymen knows his own vicinity as nobody can know it elsewhere. If our ablest and most distinguished New-England or New-York clergy could prepare courses of lectures, or a selection from their best sermons to deliver in the Western churches in these cities on Sunday evenings; if these Western clergymen could be aided to

support a missionary colleague by the general funds, — it would be a great aid in reaching the people.

The only way to raise much money in these cities for missions is for use at home or the immediate vicinity. *There is no field so valuable for us as the large cities of the Middle and Western States.* From them proceed the great lines of influence that link village and hamlet in one network of interest. Concentrate on these, as Paul concentrated on the cities of the Roman Empire; encourage great latitude of operation in their societies and pastors; put them in strong heart by material, spiritual, and ministerial aid; use the organizations to inspire the whole body, and raise funds among the old and wealthy churches to supplement the means of the new organizations; and we shall see less waste of ammunition than during the last quarter of a century.

Any missionary in the West (and every Unitarian minister west of New York is a missionary in the largest sense) should study carefully the attitude of the various bodies of the Christian Church through this vast area. We have heard and said a good deal, in the past, on the importance of conciliating all the unorganized liberal elements through this region. A portion of the clergy present at the New-York Convention seemed even willing to waive the title Unitarian and Christian, to secure the sympathy of classes of people who were neither.

Whatever amount of truth there may be in this, — and there is a good deal, — there is another side of the religious world, just as important to be observed, and more likely to yield us valuable working material in the West than this, — the *entire Christian Church outside our own body.* It is almost impossible to realize the state of supercilious and ignorant indifference to this whole side of American life in which many of our younger missionaries to the West

are found. Reared in communities in New England where Unitarianism has complete sway, disturbed only by internal dissensions, and where religious and political radicalism is almost the law of the social structure, they appear in Western towns and cities utterly unconscious that there are great organizations on the ground which have their honorable history, their own traditions of liberty, their schisms between progressive and conservative; that the clergy and laity of these churches have toiled, thought, sacrificed, as nobly, often more grandly than ours; that Western civilization is indebted to them for about all its spiritual life and its entire system of higher culture; and that it is by the forward movement of one after another of its great sections that a liberal Christianity can finally be established as the religion of the West. We believe the failure of many an able young preacher among us is the righteous retribution for his unsparing, indiscriminating, and uneducated abuse of these churches.

The religious portion of the Western people may be disposed to confess, that the Methodist, Baptist, Presbyterian churches are too far behind in doctrine and practice; and will listen to a severe criticism of their defects, if accompanied with a generous confession of their past services and present efforts. But they do not cheerfully hear a young student, who bears traces of the theological or social bandbox out of which he has emerged, dismiss all Christendom in one sentence, as Mr. Podsnap waived behind him the world outside his enchanted circle.

No Unitarian minister can gain and preserve any useful position in a large Western community who is not willing to study the religious history of the people he is among, do full justice to all Christian labor in the past, put himself in cheerful communication with all the advanced elements among the Orthodox clergy and laity, and embrace

every opportunity to work on common Christian or philanthropic ground with them. Half the mental gymnastics, often expended by our missionaries to bring in the extreme representatives of irreligious or social or political radicalism, would place our minister in communion with all that is progressive in the great Christian bodies around him. And I believe our most valuable adherents are found among those who have been educated in the old style of faith beyond its own power to satisfy an exalted Christian mind.

Every city and village has among the Methodist, Baptist, New-school Presbyterian, Congregationalist, Christian, or German Evangelical churches, some minister or laymen who represent just the idea of religious progress our missionary goes to teach. He may not be able to work much before the community with them; but he will find himself along with them in all practical work, and only his own folly will repudiate such communion.

We believe that even some of our funds might be well expended in aiding Christian, Universalist, or Independent churches in communities where they must be the representatives of Liberal Christianity. The Universalists, Christians, Campbellites, some of the German Evangelical sects, even the Reformed Hebrews, are really doing our work, or the work of which we are the humble ministers. So are all the advanced portions of the Orthodox and Catholic organizations.

The West and South-west is a country as large as Europe, outside of Russia. Before the year 1900, it will have a population of twenty or thirty millions. We may admire the conceit of any little clique or sect, or any reformer, who imagines this vast conglomeration of humanity is to dance at the piping of its penny-whistle. It is to be conquered only by a great army of the living

God; and the Unitarian body will only retain an advance position in that army by keeping in vital Christian communion with all its component parts. Spiritual guerillaism is simply ridiculous in such a country; and the youth who sallies forth, equipped only with a self-evolved philosophy of the unconditioned, to convert the West, will be lost amid its lonely prairies, or swallowed in its interminable marshes, or swept out to sea by the muddy current of its mighty rivers. Such men should remain the idols of the little cliques that applaud on the Atlantic margin, in blissful unconsciousness that there are any, save barbarians, outside the tinted walls of their little enclosure.

One of the most important duties of the missionary in the West is the preparation and circulation of a Liberal Christian literature. A great many of the Unitarian and Universalist tracts and books, and a good deal of their journalism, has been hardly worth the use in these communities. In a certain inexpressible way, these writings are founded on a different habit of thought, drive at different points of difficulty, and suppose a public interested in another set of questions from our own.

Books written in communities which have been trained in certain fixed theological and ecclesiastical ways rarely interest the dwellers in new countries, where most things are laid on original foundations. Every Western clergyman should prepare tracts for his own locality, and every Western church should have a publishing society as a part of its machinery, unless the American Unitarian Association will publish, as its own, such discourses and pamphlets as may be prepared in this way. The issues in the West are not generally those that appear in "The Half-Century of Unitarian Controversy" or in "The Radical." The real cause of the indifference of Western churches to our weekly journals and magazines is, that they are filled with contro-

versies to which they are indifferent, and petty details of communities a thousand miles away.

The cultivated young people of the West are now in the hands of the new English philosophers, — Buckle, Mill, Spencer; and men, at home and abroad, of that style of thought, along with popular writers in science, almost absorb their attention. For this class of people, — and they are rapidly increasing in all Western cities, — we should have republished, at once, the complete works of James Martineau. No English or American author has, like him, followed the materialistic, fatalistic, and irreligious phases of the later British thought, through all their windings in science, philosophy, and theology; shown their value and their limits; and held fast to an essential Christian faith, amid a wilderness of adverse criticism. Mr. Spencer, the publisher, should be urged to print all the essays and sermons of this foremost of liberal thinkers; and every Unitarian minister in the West should push them among the cultivated young people in his beat.

The mass of intelligent people who leave Orthodox churches need a book containing a brief life of Channing, with the best parts of his letters and works. They have no time to read nine volumes of the life and works of one man; but such a volume as could be prepared by the accomplished biographer of Channing would be an inestimable treasure to the cause in the West.

Dr. Hedge's "Reason and Religion," Furness's "Jesus and his Biographers," volumes of selections from Bartol's, Bellows's, Clarke's, and Frothingham's best discourses, with such as others of our clergy could produce, of readable size and moderate price, are greatly needed.

There is a great need of a volume containing a vividly written life of Theodore Parker, with extracts from his letters and sermons, for Western circulation. Nobody has

time to wade through the long array of volumes in which this great reformer is now imprisoned. The owners of these copyrights could do no service so great as to engage some of our best men to prepare this volume. In the West, Mr. Parker's controversies against supernaturalism attract little attention. He is known as the greatest Liberal preacher of New England; a man who has given more force to the grand primary faiths in God, Duty, Immortality; and the most powerful teacher of practical Christianity in American affairs. A volume doing no injustice to any of his special theories, but chiefly culled from his glorious, positive utterances of spiritual ideas and life, — such utterances as this country has never heard from other lips, coming with the plainness of Scripture and the depth of apostolic inspiration, — is a great need.

And why do we not have, for the reading of American youth, another volume, that would be better than any of these, — the life, letters, and best portions of the sermons and lectures, of Thomas Starr King? No young man in this republic has so completely represented the ideal American as he. His theological and religious convictions were formed amid the controversies of the last twenty-five years, and were better thought out and more harmoniously arranged than those of any young man we knew. His sermons are full of admirable statements to reconcile our disputes and spiritualize our life. His patriotism was as true to liberty as it was broad and wise. His lectures and public addresses are full of invaluable passages. His letters, and especially conversations, were admirable; and his life was a poem.

Let us have, from some man fit to do it, this volume at once. It would be the best book the missionary of Liberal Christianity could circulate through that vast area of the Middle and Western States, which felt his death like the *loss of* a dear child of the nation's household.

In such directions do we believe run our lines of success. May God give to our awakened body the zeal, persistence, consecration, and wisdom to lead in the great reformation of Christianity in the West!

OUR RELATIONS WITH THE SPIRITUAL WORLD.

BY REV. J. WEISS.

THE only way to arrive at any clear conceptions of our relations with a spiritual world is by first defining the words which we use in speaking of this subject. When we come to examine a good many of our opinions, we find that they are only marks of our want of precision in the use of words, and of our habit to be satisfied with phrases. The word "spiritual," and the phrase "kingdom of heaven," have lent, by their vagueness, peculiar temptation to our taste for sentiments that have not been clarified and severely defined by reflection. We often prefer an illusion to a mental effort that dissipates it; and it is safe to say, that human opinions on every subject contain a great body of floating, ill-digested, half-grown thinking and feeling. Surely, in all matters that relate to the religious life, and that involve some of our tenderest and most lofty emotions, we ought to strive to shift our faith from words to facts, if it be possible for the mind, in its present condition, to furnish such facts to the consciousness. We ought to be sure, too, that the facts are universal in their character, — not exceptional or abnormal states either of the body or of the soul, but true for all people, at all times and in all places, like the facts of a science or the daily necessities of life.

What do we mean, then, by using the word "spiritual"? Sometimes, as when we speak of a highly spiritual person or poem or piece of music or work of art, we simply contrast a refined quality with a coarse and ordinary one, — something subtle with something mechanical and material. We mean that it is the manifestation of a delicate, highly cultivated, noble, and pure mind. But, when we use the phrase "spiritual world," we mean, or ought to mean, two distinct things, — first, that inner condition of human ideas, emotions and aspirations, which creates that kind of person whom we call spiritual. It is the invisible state of the mind and heart which has the power to become visible in acts, audible in words, and appreciable in character. It is shut up somewhere within the bodily limits of the individual; being at once a refined brain and the soul that refined it. Its existence may be suspected from the looks and gestures; but it never fairly leaps into visibility, and becomes a portion of the material world, until there is some expressiveness of words and actions. Then it adds something to society, and passes in the form of benefits into history. But, previously, it is like a secret, or a hidden motive. So all the texts in the New Testament, which declare that the kingdom of God is within us, allude to an enlightenment and a refinement of the inner man, with which the will of God most gladly and easily connects itself. And it has become a Christian habit of speech to say, that the wise and good man is in heaven now; meaning only, or as it ought to mean only, that somewhere within his bodily limits is the invisible harmony and repose that just thoughts and pure desires create. If we try to imagine, that, although he is still upon the earth and bound by his whole organization to a visible career, his soul can ever be somewhere else, not within the limits where thought exercises itself and applies itself to visible

things, but in some distinct state or society, we imagine an impossibility. Our thoughts may attack the material universe in every direction, with the telescope to overcome greatness and vastness, with the microscope to detect minuteness: but the man who thinks is still within the limits of the visible and material world. He simply makes a long arm, and brings the planet and the atom near; and, even while he is discovering the laws which bind planets and atoms into one harmonious whole, he has not broken through the roof of his brain, nor the roof of the material universe. For, as two bodies cannot be in the same place at once, so a man cannot be in two places at the same time: he may dream that he is, or it may be the illusion of a fever, or the unreality which sometimes springs out of an impaired condition of the nervous system. But every healthy human being, though his soul is invisible until it begins to act, is in a visible world alone while he is the tenant of a visible body.

But, in the second place, when we use the phrase "spiritual world," we mean to indicate the place or sphere into which our spiritual and every other inner condition passes when the body is stripped away from our invisibility as the husk from the ripe ear. We then lose the material methods which have given expression to our inner thoughts and feelings. Matter resists us, and suffers our resistance, no longer; time ceases to become the measure of our acts and sensations; the outer world cannot furnish perceptions to the mind, because the avenues of the senses are choked with our bodies' dust. If the soul would continue its independent existence, and not be merged into blind currents of forces, or states of motion, it must be furnished with another set of senses correspondent to another set of impressions that are given by another relation between the universe and the soul. When language arrives

at this point, it finds that it has come unfurnished with a pontoon to bridge the difference between the present world which we know and some other condition of the world which we do not know. And the whole arsenal of language may be ransacked by thoughts the most curious, without yielding any help to waft, to float, or to propel us across that strait, — that difference between a soul in a body and a soul out of a body. If we are wise, we shall sit down upon the brink, and content ourselves with saying what the spiritual world is not and cannot be; knowing, that if there is one thing in heaven or earth that we shall be sure of, one riddle that every person will certainly find out for himself if he will be patient enough to wait for dying, it is this thing, — the life after death. In the mean time, we must talk about it by the artifice of negatives. We define it as a place that cannot now be seen and touched, that cannot now be occupied, whose air cannot vibrate to material ears, and to which no other ears have yet been opened. We define it as a condition that cannot be experienced with visible senses, into which the bodily organs cannot pass, and for which another set of organs has not been yet developed. The new organs may be all correspondent in intention and effect to the present ones; that is, in the spiritual world, contact, intercourse, perception, may be sustained by sight, hearing, touch, the smell, the taste. Perhaps they are sustained by the development of senses that we have not suspected, and that cannot be imagined. But we say that they do not yet exist. They cannot exist: the ground is pre-occupied. The soul can have but one body at a time, just as it can think but one thought, and experience but one feeling, at a time; for the most complex internal sensations have a unity, whose place cannot be occupied by another at the same time. There is a natural body, and there is a spiritual body, but not both at once; and one

cannot overlap or be entangled in the other. The soul must be entirely ignorant of the second body until it has ceased to use the first. And that use is never suspended while the heart propels the vital current; never, in sleep nor in dreams; never, in delirium nor disease; never, in catalepsy nor the magnetic trance, — because another body, with another kind of uses, could not have pre-existed anywhere within the limits of the live material body, to cause a suspense of its uses. There is either one body or the other, but not both at once, with one soul for a tenant. No matter how curious the facts of somnambulism and automatic action of the brain may be, and those which arise from the brain's duality: they are all referable to one material body, and to the soul its ordinary tenant, who cannot quit without killing it, — who cannot have another till it is killed.

Now, we cannot decide how much of our inner life passes into this second place which we have attempted to define by negatives. Shall we carry our whole memory of persons, facts, and things, or shall we carry only the results which contact with these has incorporated in our character? Certainly all that depends upon knowledge of time, perception of distances, physical relations, must pass away; all the body's nice learning of the properties of other bodies; all its hunger and thirst, and its pleasurable excitements. Nothing that the senses pick up or enjoy can remain portions of the individual, unless it has been changed into invisible vitality, — that is to say, into knowledge of universal laws, into experience of the divine order that existed previous to things. But it is useless to pursue this speculation, because, if there is one point upon which we shall all be positively enlightened, it is this of what the soul will carry with it, and of what will die with the body, — in short, of how much will be left of us after death.

It is far more important to notice that the portion of our essence which survives cannot survive without organs. We shall see in the course of the argument why this is so important. There cannot be such a thing as a soul without a body. You cannot conceive of an animated person who has no form, no limits, no organs, no senses, no points of contact with other persons or things, — a mere expansion, a mere rarity. It would be the same as being a mere nonentity. Even a gas has its limits and properties, atomic relations of its parts, to be diffused by heat and contracted by cold, and actually solidified by pressure. Even the electric current will accumulate, and leap on its sincere path from point to point, — a spark, that can be measured and depicted. Nothing can save the soul from sinking into the blind forces of the world but the preservation of its identity; and that cannot be preserved without a frame to hold it, — a system of organs by which it can work and express itself. Where is our identity to-day? It is not independent of a body, not even in our sleep and dreams. It may lurk invisibly within the body; but this body it is that prevents your invisibility from becoming nonentity. And so it must always be.

Now, where are the organs which are to preserve your identity and your effectiveness, after the present set of organs shall have passed away? Is there to be a new, more sublimated kind of brain and nervous system? Where is it? Shall this new brain put forth new senses, to gather a new order of perceptions from some inside point of the universe; to lift the veils of color everywhere, and see the substance that was colored; to penetrate into structures everywhere, and see how they are constructed; to detect cohesion, to detect gravitation, to see vibrations, to flit with auroras, and ride with the twinkles of a star? Where are these new senses now? Imagine them as you

please, and attribute to them what functions you please; but your answer to the question, — Where are they now? — is very important. Do you assume that they lie compressed and folded within the bodily frame, to be liberated by dissolution, to be born into action through the travail of a death? Then you must also assume, that, until the hour of death, there never can be a moment when these senses stir, because the ground is pre-occupied; there is another set of stirring senses. We dream because the flow of blood excites different portions of the brain or of the spinal cord. We walk in our sleep under the same direction by which we walk in waking hours. We utter sense or folly in the magnetic trance by virtue of the same cerebral conditions which control our conscious speech. These conditions can be stimulated or depressed, but they can never be displaced by a new set of conditions till after death; for the soul cannot live in two houses at once, if for no other reason than this, — that it has spent a life in learning how to live in one house, and cannot have learned how to live in another. The soul fits most perfectly and accurately into one set of senses: there is neither seam nor crevice, — nowhere a chance for thrusting in another set. Our earthly efficiency, our mental and moral sanity, the reliability of our information about the universe, depends upon this truth; and it must always depend upon it, wherever we may be, either before or after death: we must be one person, with one set of senses that yields a uniform experience, else our usefulness and happiness have gone. Can there ever be a moment in this life when we have two bodies a going at once, by night or by day, in a trance or out of a trance? Can our spiritual condition have two sets of organs during life; one set relating to the visible, and the other to the invisible world? Which is our life, — which set preserves the individual-

ity? The set which is appropriate to the world in which we live. A man might as well take off the whole of his flesh, and expect to carry on his business, as a soul might divest itself of its closely fitting organs, and expect to assume those which relate to another sphere.

We come now to the point in the argument where it makes its force felt against all the so-called spiritual communications and manifestations. Suppose your friend has died. Either the new senses of his second state are born through the dissolution of his body, or, what is more probable, his spiritual condition finds them in the invisible elements of the universe, and puts them on: he passes from a frame of flesh into a frame more subtly woven, without a single corporal characteristic in it, yet not without the character of matter. So to speak, blood will still tell, — that is to say, the finer soul will attract and use the finer body; what is symmetrical in character will flow into symmetry of form; what is piercing and intuitive will select its penetrating sense; what is lovely will gather the matter that may best express its graciousness. But flesh and blood cannot inherit this kingdom. How then, I ask, can this kingdom communicate with flesh and blood? I mean, how can your friend's second body influence your spiritual condition which has the first body still in use? It is impossible to imagine where the point of contact could be, if your second body is not yet developed. Suppose it is like an immature seed which lies at the bottom of a full-blown flower, — another flower could not bend over to shake its pollen upon yet unfolded petals. Each thing in the universe can only address its own kind: intercourse depends upon predestined mutuality, and mutuality depends upon similar and equally developed structures. If the bodily eye is framed to see material objects, how can another species of object — say,

your friend's second body — be perceived by it? And, as soon as you suppose that there is an eye within an eye, — a spiritual retina that frames images of objects that the material eye cannot perceive, — you suppose two sets of visual senses, and, to that extent, an activity of your second body inside your first body, and one soul in both. By and by, you will see your friend, when your senses are on his level and related to his own: but, till then, he must remain invisible; for there is a perfect adaptation throughout the universe. So, if the bodily ear is framed to receive vibrations from one atmosphere, it cannot receive them from another; and no fiction of an inner ear can give genuineness to voices and whispers of a spiritual tongue. Our friend who died may be in the same room with us, for aught we know; but the abyss between us is in the difference of our perceptive ability: not a pulse, not a hint, not the obscurest sensation, can weave one slender web across. For all purposes of communication, he might as well be on the solar system's farthest verge. All thrills and vague misgivings, all shudders and suspicions, all inexplicable horrors, are the body's nervous notions and unstrung conditions, interpreted by the very superstitions which they originated long ago. And what is that feeling of companionship that fills a lonely hour, that renewal of our vanished confidence, but the sudden freshet of a tender memory!

This difference of perceptive ability between the living and the dead friend makes it also impossible that the soul of the one should invisibly communicate with the soul of the other. Friends on earth can communicate without a word: a look may be enough; a flicker as of far summer lightning across the countenance, the raising of an eyelid, the faint deepening of a flush, may speak the volume that never will be written. Nay, more than this,

sensation emanates from another's presence: the silent love or hatred flashes invisibly; but there must be two visible points of bodies between which the errand travels to and fro. Our whole materiality is implicated in the most subtle and obscure of these sensations. Presence of bodies on the same level of condition is essential to them. But, when one of these bodies is annihilated, the soul that used it is just as much a prisoner within its new supernal senses as it was before, and just as incapable of acting beyond the limits that prescribe its new vitality.

This difference of sphere and of perceptive ability makes it also impossible that the soul of your departed friend should communicate with you through the mediumship of a third person, either by material sounds or by spiritual sensations. If a friend could communicate, he would do so directly with the soul that cherishes a love for him, and has suffered hours of unavailing longing for the precious boon of a token, a hint of intercourse, a confirmation that life still continues, and that it is filled with peace. What condition for the renewal of an interrupted love can be so favorable as the love itself? Yet the lover is sent to a stranger's house to gather news of his beloved, under the pretence that the stranger is an exceptional being, with some obscure capacity to be impressed, — whose whole organization can be possessed and used by another soul which has a different organization of its own. The medium's will is prostrate, his individuality has disappeared: where is his soul while the departed spirits are playing through his brain their various tunes? And what point of contact with his brain can the spirits have, when they are limited and imprisoned by new senses that work upon a new level, gathering new perceptions? Here is a most lamentable confusion, which no number of odd stories can justify, but which some

curious habits of the human brain may possibly interpret. And the whole tendency of the observations which deal with the cerebral and nervous structure of mankind is toward the classification of all singular phenomena under the head of physical functions. It is thus discovered that the healthy brain has unexpected powers, and that the diseased brain may play strange freaks; but the physical horizon still encloses all its activities. Nothing can be so irregular, nothing so curious, and, we may add, nothing so cunningly imagined and performed, as to cast a doubt upon the great distinction on which our health and usefulness depend, — that no soul can abdicate its senses, and no soul usurp the senses of another, and two kinds of perceptive ability cannot make an interchange of their respective experience.

If you owe your belief in immortality to the assumed facts of a spiritual intercourse, your belief is at the mercy of your assumption. It is not the vital necessity of your own soul, not a craving which justifies and demands its future satisfaction, but an opinion derived from a delusion. When the phenomena which attracted your attention, or the tricks which imposed upon your love of the marvellous, are explained, your immortality is also explained away. You did not derive it from a spiritual fact of your own consciousness; you did not build it out of reasonable judgments: you are at the mercy of a delusion. Can a delusion import a spiritual truth into your soul? Grant that we are all immortal, whether we believe it or not. We wish to believe it and to know it, — to see the horizon of our life expand, as it lifts and ennobles all our thoughts, justifies our love, and puts before our deeds a boundless career. Personal immortality is not an opinion drawn from a delusion; but it is the vital essence, conscious of its immutability and its destiny. Your opinion is worth

no more than the ordinary theological assent of men to that great fact. Withdraw the theology, and the truth comes toppling down. Withdraw your phenomena, and, for all you know, annihilation may have been the fate of those you loved, and may be your own.

It is said, that, if a man accepts a truth, the grounds of its acceptance are of no consequence. They may be false, and utterly unsubstantial, yet serve the purpose of conveying truth into the mind. What a confusion of ideas is this! Truth cannot have false grounds. Truth cannot be recommended or advocated by the pleas of a falsity. There is no spiritual truth that can be conveyed into the human mind by means of a delusion. Nothing is conveyed but the delusion, that has borrowed the name of the truth, without which it could not live an hour. Delusive appearances cannot stimulate a spiritual fact: there is no affinity between them. A spiritual truth is something that is continually alive: the fact of immortality is the personal life of the soul's higher powers. They cannot live upon a word that is imported into the mind; they do not spring from an opinion that the mind may hold. If you have broken away from the old creeds, pained by their want of human sympathy, and repelled by the narrowness of their opinions, do not substitute other opinions in their place; but let the fulness of your spiritual life wake up, to atone for the joy and peace which you have lost. One delusion is no better than another. They are all frail reeds, that break in your bosom as you lean upon them; and your life-blood slips through their wound. No falsity can ever endow truth with permanent accessions, either in the race or in the individual. The inspiring thought of immortality will depend upon the tricks of men or the diseases of the brain; the knowledge of the presence of God will become

obscured; and the last estate of the followers of delusion will be worse than their first indifference, — more painful than the hours when they agonized for a truth, and longed for a divine message, yet hastened to expend their generous human nature upon a lie.

It is sometimes affirmed, that the spiritual world makes impressions upon the human soul that are translated into messages of comfort, hope, truth, and admonition; that many visions and passages of spiritual experience resulted from the ability of the heavenly sphere to touch the soul at some point, and with that touch to electrify, to lift to some new purpose, to stimulate with some neglected truth, though no voice may be heard, no light shine, no beauteous appearance fascinate the eye; that the human brain must needs interpret by its own objective language these invisible adventures.

This leads me to speak of a possible influence which establishes a real relation with the spiritual world. But it must flow from some being who is not limited by a set of senses, and whose infinite presence supersedes the necessity for any kind of perceptive ability. Our true relation with the spiritual world is the one that we hold with the all-pervading God. And, in this respect, we stand on certain terms with God, as being immersed in nature, sharing the universal life with the planet and the tree, only more personally interesting and more paternally considered because we share the mind and love of the Creator. A human soul may be impressed by the Infinite Presence, because all its senses and faculties lie undefended, like every atom of the universe, from this great search of love. The difference between our perception and that of our dead friend is a wall of adamant between us, which vanishes before the touch of infinite power; and that may come where no friend can follow. No part of nature

has a barrier against the continuous inspiration which feeds all roots, mounts through every artery, and blossoms in the history of the infusoria and of the nations.

Therefore, although we see plainly that our life is ruled by laws, and that a healthy human experience is the one that derives all its perceptions from the regular system of the physical and mental world, God may also have a law by which he elects to touch some waiting heart, to send a waft of breath to freshen the channel of a gift, to accumulate power above an earthly crisis, to affirm each man's sincerity, to be so pitiful as to be imagined speaking to a bruised heart, to teem with such suggestions as to be described by genius as a lightning-bolt that cleaves the midnight. But here also superstition may set in. It is better to trust that human nature has been divinely created to be adequate to its emergencies, and that the laws of experience report the equable and changeless pressure of the Almighty Mind.

What, then, should we seek from dead friends if the elements of a spiritual world are already in our souls? and what can they give to us, of knowledge or comfort, that the Infinite Presence does not give, as it anticipates all pettier advantages? The greater *excludes* the less. Incessant nourishment arrives at every root which our personality throws out towards the visible world, and towards the wisdom that sustains it. From our coarsest sense to our finest intuitive feeling for truths or laws, there is perfect adequacy, perfect adjustment; and there ought to be a perfect self-possession, arising from our trust in the presence of God. Those who have it find that it is superfluous to grope after an intercourse that would be useless if it were not impossible; for all that we love, whether it has vanished and shut the doors of new senses upon us, or whether it still resides with us, is embraced by the love

of God, and for ever preserved to our advantage. This trust holds back the tenderest human longing from despair: it is willing to wait, because it is conscious of its own immortality; it can afford to wait, because it is content with the present manifestation of the spiritual world in the soul. Nothing is so wonderful to it, nothing that lifts to so much awe, nothing charged with so much rapture, as the soul's own share of God's heaven, its love, hope, and justice which the mighty finger frames, its inextinguishable sense that it can never die, and that no dear and excellent thing can die. God holds them all; God wraps his reserve around the holiest things: they are only yielded up to hope and patience; they are unspeakably disgraced when delusion makes dice of them, and throws them for a living. Let us rise to a sense of the dignity of our own nature, which makes us perfectly at home wherever we are, fitted for our place, endowed with appropriate senses, incapable of usurping other senses or of being usurped by them. And the Infinite Father ponders every step we take, as he conducts us from mansion to mansion, judiciously opening before us each door that lies upon our great career.

LETTER FROM MR. DALL.

MISSION HOUSE, CALCUTTA, Feb. 8, 1866.

DEAR BROTHER LOWE, — I write you, once more, from our headquarters in Calcutta, after an eventful three months of missionary travel in Southern and Central India.

It seems sad, that a small but true-hearted church of Christians, of our own household of faith, should have been left to struggle on for *forty* years, unvisited by us or by any sympa-

thizing gospel missionary, in the heart of heathendom; a taper of God, beaming forth light feebly, yet truly and steadfastly, into the very valley of the shadow of death. Some thirty-five souls are still left of a once fairly flourishing church; and I have recently, to their great joy, and as your representative, spent twelve days in their midst. Some ten years ago, they were on the point of erecting a good-sized Unitarian Christian chapel, on an eligible lot in the centre of the broad and beautiful city of Secunderabád, as that with which they had first contented themselves was too small for them.

I think it was about that time, or a little earlier, that the American Unitarian Association made them a gift of one hundred dollars, or two hundred rupees. But just then their noble and generous leader died. Abraham Chiniah died, who for twenty-three years had been a faithful subordinate in government employ. His mantle fell literally upon *Elisha;* and Elisha is the only name by which they call the leader and pastor of their church, our church, at Secunderabád. Elisha was rich only in faith and purpose; and the widow of their deceased man of wealth, the mother of Chiniah's little ones, added grief to grief by "going over to the Trinitarians." She gathered all together, — all that she could lay her hands on that had been her husband's, and which had not been made over to Chiniah's flock by legal process and written deeds of gift, — and joined "the Church Mission." Good as that mission was and doubtless is, the defection of their pastor's widow carried with it so large a share of the available means of the Church Unitarian in the Deccan, that the act was laid, and is still laid, very sorely to heart.

In fact, the Church Unitarian of Secunderabád was smitten by the death of Chiniah almost as severely as was the church of Calcutta by the death of Ram Mohun Roy. In *both* cases, not only personal influence and printed thought, but hard-earned rupees, were being poured on the altar of sacrifice, by these individuals self-converted to Christianity, with a freedom altogether disproportioned to the means or ability of a majority of their colaborers and immediate sympathizers. In the deep darkness of idolatrous heathendom, they confidently expected

help from nominal Christendom, and from our part of the world; but very little came. The church in Salem has gone on unhelped, except by themselves, for thirteen years; the church in Secunderabád, with no aid worth naming, has been praying and hoping on for forty years; and the church in Madras has tugged along with its regular chapel services and schools, at starvation point, for *fifty-one* years! Well done, Christendom! Well done, good and faithful, self-contented Christian Church Unitarian! With what measure ye mete, it is measured to you again; and now, where are you, that ought to be blessing Africa, converting Asia, and girdling the earth with your churches? I knew thee, O Lord! and so here is my talent snug and clean in my napkin!

My brother, is this not too bad? Is it fair and dutiful to *Him* we say we love and follow? Is it answering truly to his dying cry, Give this gospel to every creature, and carry it to the ends of the earth? What will he say to us when we meet him in glory, who have done so little for that glory? Brother, this is not the first time that the dread of that meeting has given me the heart-ache, and the unavailing baptism of tears has come over me at the contemplation of it. Well, at the end of *our* eleventh year in India, as an American Unitarian Mission, we have given our hand for the first time to our little sister at Secunderabád. Her struggles and her dangers, ten or twelve years ago, were known to us, and we sent for her help one hundred dollars; and the money went as far as London, and there lay waiting on a shelf for ten years, until, a year or more ago, it was paid over to the Calcutta Mission, and absorbed into our necessities here. It never reached Secunderabád.

So sure was Abraham Chiniah that his new chapel would be built on his handsome and well-chosen and freely offered city lot, that he ordered his bones to be laid there, as in his own loved churchyard. There he was buried. But no church ever rose thereon. The ground was sold to a Mahomedan by Chiniah's widow; and the single grave still waits and pleads there, unmarked by the smallest stone. The willing and true pastor of a lowly church of Christ, a flock of his own gathering, sleeps quietly in a Mahomedan garden, and beyond the circle of those

who *there* knew and loved and honored him, and Christ in him. Nobody cares to remember that out of that very garden he swept hideous idols of Humayoon, the Monkey God, and *sought*, Paul-like, to plant the cross in the Colosseum, the heart of a great heathen city. For our dear Lord's sake, brother, let a late repentance, better than none, bring us to the aid of this little flock. I have of my own done what I could to save them the loss of their cemetery, and to open their school; but we must do more. I have much more to say of them. Sadly but hopefully, your favored brother,

DALL.

REPORT OF REV. C. G. AMES.

SANTA CLARA, CAL., March 27, 1866.

DEAR MR. LOWE, — I report progress. Two things the Executive Committee of the American Unitarian Association desired to accomplish by my year's mission to this coast, — first, To offer to Mr. Stebbins, in his isolation and over-work, some relief, in such form as might be most acceptable to himself and his society; second, to explore other fields for Liberal Christian effort, and bear the living message to the people as opportunity might present. Conformably to these instructions, as well as from considerations of health, I remained in San Francisco from the time of my arrival, Oct. 24, till March 5, preaching in what people call the "Starr King Church" once every Sunday, and twice on four Sundays when the pastor was ill or absent. It was thus made possible for him to preach in San Jose and Sacramento, as he did, with great satisfaction to the people of those cities and to himself. And I sought occasion to render such minor services — in other ways — as seemed in my power, without intrusiveness.

The second Sunday in March I spent in Sacramento, preaching in the Capitol to about one hundred, and in the Methodist church to two or three times as many (Mr. Steb-

bins had been welcomed to the same Methodist pulpit three weeks before). Sacramento has a population of fourteen thousand, and there is no doubt of its being the permanent seat of government for the Golden State, as three millions of dollars are being expended in the erection of a new and magnificent Capitol. I found easy access to numbers of citizens and families, who long for the establishment of a liberal church; and there were earnest, urgent desires for another visit, which I promised. An intelligent merchant said to me, "If the Unitarians would organize here, I shouldn't wonder if they soon became the leading church of the city." I made some acquaintance with members of the Legislature, who were among my hearers, and who would gladly help to open doors for preaching in different parts of the State. Alas! — if I were ten men!

Returning that week to San Francisco, I took part in a special meeting of the society, held on the evening of March 15, for the double purpose of sending a letter of fellowship to the Conference at Buffalo, and considering a plan, drawn by Mr. Stebbins, for the formation of a "Pacific Branch of the Liberal Christian Church." The Church at San Francisco simply issues a circular address to all the scattered Liberal Christians on this coast, beckoning them to acquaintance, fellowship, and co-operation; and asking them to join in opening ways for the spread of religious knowledge by means of printed and spoken words. Some half-dozen laymen participated in the discussions; and excellent remarks were made by Rev. W. H. Mills, formerly an English Baptist, who has found his way to America and to spiritual freedom. The conference letter and circular were adopted with entire unanimity and with many signs of interest.

Then I came to San Jose, where I have had good little meetings for two Sundays in the City Hall — which isn't attractive. I have stirred round among the people considerably during the week-days, and find some most excellent and admirable friends, — people who will "do to tie to." And there are plenty of men and women who don't hold orthodox views; but not so many who have positive convictions, or

clear and satisfactory views of any kind, on the great questions. Many of them look to Spiritualism as if it might be a source of reliable instruction and a substitute for all other religious guidance; but they do not seem to like me the less for trying to show them that it will be time enough to investigate the next world when we get there, and that the Spirit which controls the universe can be more to us and nearer to us than the spirits which tip the tables. I generally find that the more thoughtful and earnest among them are chiefly interested in those rational, cheerful, and hopeful views of life, duty, and destiny, which are scattered through Spiritualistic literature, and which they suppose were first made known through mediums, though a wider reading would have shown them that these very views are more clearly and consistently set forth in liberal religious writings which ante-date the modern "manifestations." If they learn this fact through seasonable, reasonable, and kindly instruction, they may be saved the folly of building another sect on the basis of — what?

Last Monday evening, I had a fair congregation and kindly hearing in the Methodist church at Santa Clara, a village three miles from San Jose, and the seat of the principal Catholic College of California, and of two Methodist schools, — the "Female Institute," and the "University of the Pacific," — for the benefit of which Mr. Stebbins this evening gave one of a course of lectures, while I am booked for another next month. And I have an appointment for Thursday evening in Berryessa, a farming neighborhood, four miles from San Jose in another direction. This whole region is thickly settled; and I want to plough it all over, and sow it unsparingly with blessed truth.

But those Unitarians at Portland, Oregon, have sent for Mr. Stebbins to come and spend a few weeks with them; and, as he sails on Friday, I must re-appear in San Francisco, and do my best to look after pulpit and parish while he is gone. So you are posted to date. And I am, yours, in the patience of hope and the labor of love.

CHARLES G. AMES.

COMMUNICATION FROM ENGLAND.

PARK LANE, NEAR WIGAN, ENGLAND, March 1, 1866.

MY DEAR SIR, — I have much pleasure in forwarding to you the enclosed resolutions, unanimously passed at the Annual Meeting of the Missionary Conference of English Unitarian Ministers and Missionaries, held at the Memorial Hall, Manchester, Jan. 18, 1866.

As representing the Conference, I beg you will accept for the American Unitarians the enclosed resolutions, as the earnest expression of the sympathy of the Conference with their brethren of America, both in the triumphant cessation of a terrible war and in the increased activity of their churches.

For myself, and in behalf of the Conference, I pray that the closest ties of friendship and affection may ever bind the Unitarians of England and America together; and that, through them, "the true knowledge of the word" of Christ may be diffused throughout the world.

With every sentiment of respect and esteem, I beg to remain

Yours, very faithfully,

GEORGE FOX,

Secretary to the Missionary Conference of English Unitarian Ministers and Missionaries.

To the Secretary of the American Unitarian Association.

Copy of Resolutions unanimously passed at the Annual Meeting of the Missionary Conference of English Unitarian Ministers and Missionaries, held at the Memorial Hall, Manchester, Jan. 18, 1866.

"That this Missionary Conference congratulates the Unitarian Denomination of the United States on the cessation of the sad war, which, for so long a period, has afflicted their nation.

"That this Conference also desires to express the satisfaction which its members have felt at the manifestation of increased zeal in the missionary work which the Unitarians of America have displayed during the past year, and desires to strengthen the common feeling of sympathy which should characterize the Church of Christ in all parts of the world.

"That the Secretary be requested to forward the above to the Secretary of the American Unitarian Association."

(Signed) GEORGE FOX,

Secretary of the Missionary Conference of English Unitarian Ministers and Missionaries.

MARCH 1, 1866.

THE NEW ROOMS OF THE ASSOCIATION.

THE increased work of the Unitarian Association has long made it recognized as an imperative necessity, that more ample accommodations should be secured. The various operations connected with the publication and diffusion of our books and tracts and journals require the facilities of a publishing house: the matters of business incident to the intercourse with the churches of the denomination, few of which have not, during the year, some occasion to communicate with this central organization, whether in giving or receiving, makes equally necessary a private business office: while the inclination of the friends of the denomination to have some place for meeting each other and keeping acquainted with the work of the body, has made it a matter of great importance that there should be somewhere a denominational home.

The building, — 26, Chauncy Street, — purchased and now at length occupied by the Association, will, it is hoped, in some measure answer to these various purposes.

Here will be found all the books and tracts published by the Association; and it is proposed to add gradually other liberal works, such as our Board may find expedient, both for the convenience of our friends and for aid in the circulation of liberal thought.

Here will be found the officers of the Association, for the transaction of business or the imparting of information. And here, it is hoped, our friends, both clerical and

lay, will find it pleasant to come together for mutual intercourse and encouragement, and for a closer acquaintance with the work of the Association.

We shall be glad of any thing which shall help to make these rooms more attractive. Especially would we call renewed attention to an appeal, made many months ago, in regard to the library of the Association. It is our desire to secure a complete collection of every thing that has ever been published in the interest of Unitarian Christianity. And we shall be glad to receive a copy of any book or sermon or pamphlet, ever published by any Unitarian minister, or in any way illustrative of our history or our opinions.

ONE HUNDRED THOUSAND DOLLARS.

THE sum of one hundred thousand dollars is named in connection with the annual contribution to the funds of the Association simply because that is the amount unanimously recommended at the meeting of the delegates of our churches in the National Convention in New York; and agreed to with singular unanimity, by persons representing various sections and interests in the denomination, as reasonable to expect.

The collections, so far as we can learn, are proceeding very satisfactorily as regards the result, though more slowly than we had hoped. It now appears evident, that, if our expectations from the larger and wealthier parishes are realized, the whole sum will be secured.

The earnestness with which the movement is being conducted is full of encouragement. The sums acknowledged are a small proportion of sums actually raised, but the collections are not yet so far completed as to be reported. *Many parishes* are contributing generously that

have never given before. From many which have given amounts thought by themselves to be impossible before, we receive letters assuring us that they feel enriched by the exertion made to give; and that their own parish interests are even enhanced by their contribution to the cause. From one society, which had, by earnest effort, just raised $50,000 in order to build a new church, and which might reasonably have urged this as an excuse for taking no contribution the present year, we have received $1,760, which is more than was proposed to them to raise.

Let those societies which have not yet acted only do fairly their share, and the result hoped for is sure.

We trust, also, that individuals who may be interested in the success of liberal Christianity, even if they are living in places where no Unitarian societies exist, will be moved to help in this work.

SPECIAL NOTICE.

The Annual Meeting of the American Unitarian Association will be held at the Hollis-street Church, Boston, on Tuesday of Anniversary week, May 29.

The meeting will begin at nine o'clock, A.M., and the method will be pursued which was adopted last year; viz., instead of having, as formerly, two meetings, — a business and a public meeting, — both will be combined. Seats will be reserved in the body of the church for members of the Association who are entitled to take part in the proceedings. But the meeting will be open to the public; and all persons interested are cordially invited to attend.

At this meeting the Annual Statement of the Treasurer will be presented; the Annual Report of the Executive Committee will be read; officers for the ensuing year will

be elected; and such other business transacted as may properly come before the meeting. The following amendment to the By-laws, which was proposed at the last Annual Meeting, will also be acted on; viz., To amend the 3d Article by inserting in the second line, after the word "Secretary," the words "or Secretaries."

After the reading of the Report, remarks may be expected on subjects relating to the work of the Association. A few able speakers will be specially invited to open the discussions, which will then be entirely free to all.

A full attendance of the members of the Association, and of all interested in our cause, is earnestly solicited; and it is especially desired that the attendance shall be prompt, since, unless otherwise decided by the meeting, it is proposed that the part of most general interest shall be entered on at once; and that the election of officers, and other special business, shall be attended to at an adjournment in the afternoon.

NEW PUBLICATIONS.

A History of New England, from the Discovery by Europeans to the Revolution of the Seventeenth Century; being an abridgment of his "History of New England during the Stuart Dynasty." By JOHN GORHAM PALFREY. In two volumes. New York: Hurd & Houghton.

This book can only be compared with the larger work of which it is an abridgment; and, so compared, we are confident in welcoming it as a much-desired contribution to American literature. The comfortable size and moderate cost of the volumes will bring them to the reach of those who would not care to purchase the larger edition; while, so far as we can discover, very little of interest or value is sacrificed by the condensation.

Of the work itself, we hardly need to speak, so recent is the interest awakened by its original publication. The rare diligence, the conscientious fidelity and precision, the perfect honesty, and, at the same time, sufficient enthusiasm, manifest in

the work, combine to give it a permanent and unquestionable value.

There is a specimen of the author's keenness of investigation, where he discovers that New-England history divides itself into three periods, of precisely eighty-six years each, — the third having just closed, and being from the 19th of April, 1775, to the 19th of April, 1861. Another illustration of the same acuteness is the description of New England as a peninsula; the accuracy of which description we are almost disposed to question, till we consider, that, in fact, it would be an island, but for the narrow neck of land, not three miles wide, which separates the waters of the Hudson from those of Lake George. The same power and faithfulness of research characterizes the treatment of every part of the subject; and while it enables him to weave out of most scanty materials a vivid picture, which the author's manifest honesty makes us accept unhesitatingly as real, it also leads him to theories of life and character which throw new light upon the whole history of New England.

He does not regard religious liberty the principal motive with the founders of New England: but, first, political liberty; next, religion; next, social order; next, education. These four things, in such a scale of preference, were the principal objects of their endeavor. And, in pursuit of these objects, the author shows with philosophical clearness, and, at the same time, by interesting narratives and descriptions, how it was that New England grew; so that, with a barren soil and a hard climate, she has yet exercised a vast influence on the destinies of the Old and the New World, and so that one-third of the whole population of the United States can now trace their lineage to New-England parentage; while of Massachusetts, whose statistics have been more carefully collected than those of any other of the six States, he is able to say that "her taxable property — exclusive of property belonging to institutions of religion, education, and benevolence — amounts to a thousand millions of dollars. Equally divided, it would afford more than eight hundred and eighty dollars each to every man, woman, and child within her borders. From the reserved fruits of seven generations, she could give a dollar to each individual of the thousand millions of the inhabitants of the earth, and still have all her schools, meeting-houses, town-houses, almshouses, jails, and literary, benevolent, and scientific institutions left, as nest-eggs to begin the world anew."

Memoirs of a Good-for-nothing. From the German of Joseph Von Eichendorff. By CHARLES GODFREY LELAND. With Vignettes by E. B. Bensell. New York: Leypoldt & Holt. For sale in Boston by A. K. Loring.

The great popularity which this attractive story has main-

tained in Germany, makes it deserve to be translated into our language; and the translator has admirably preserved the freshness and naiveté which are the great charm of the original.

The book is beautifully published.

In Trust; or, Dr. Bertrand's Household. By AMANDA M. DOUGLASS. Boston: Lee & Shepard.

A well written, high-toned story, which one feels better for reading.

Essays, Philosophical and Theological. By JAMES MARTINEAU. Boston: William V. Spencer.

It gives us great satisfaction to announce this volume, in which the publisher has given us a collection of nine of the most important articles contributed by Mr. Martineau to various English Reviews, upon subjects of the greatest interest in Philosophy and Theology.

The book is received just as we are going to press, — too late to secure the notice which we should be glad to bestow upon it. But this is not necessary in order to commend it to our readers. The simple announcement will suffice for all who are interested in the most profound and brilliant presentations of Liberal Religious Thought.

NEW BOOK IN PRESS.

THE American Unitarian Association has in press a new volume, by Rev. JAMES FREEMAN CLARKE, D.D. It will be a discussion of theological subjects, having for its basis a series of articles which appeared in the "Monthly Journal," entitled, "The Truths and Errors of Orthodoxy."

The volume will probably be ready by Anniversary Week.

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 9, 1866. — Present, Messrs. Palfrey, Kidder, Padelford, Hedge, Clarke, Hinckley, Livermore, Smith, Sawyer, Shattuck, Denny, Crosby, Fox, and Lowe.

The Committee on Publications reported that books had been

granted, in response to applications received, to the Young Men's Library Association, Keokuk, Iowa, and the Washington Unitarian Association.

The report of this Committee also contained the following recommendations, all of which were adopted: —

1. That an appropriation be made to purchase the stereotype plates of the "Life of Henry Ware, Jr.," and the few copies remaining unsold of the last edition printed.

2. That, in compliance with the generous proposal of Rev. Frederic Huidekoper, of Meadville, the publications of the Association, to the value of $500, be placed at his disposal, with the understanding that he will himself contribute $500 for the purchase of Unitarian books, and give the whole away to ministers and others, not belonging to our denomination.

3. That the Association subscribe for such number of copies of the "Christian Register" — not exceeding two thousand — for three months, beginning April 1, as it might seem advisable to the Publication Committee, on consultation with the Directors of the Christian Register Association, to circulate for the benefit of the cause.

4. That the sum of forty dollars be appropriated for the purchase, for distribution, of copies of a tract, written by Rev. Samuel J. May, entitled "What do Unitarians believe?"

5. That there be purchased of the publisher one hundred additional copies each of Rev. Dr. Hedge's "Reason in Religion," and Rev. Dr. Clarke's "The Hour which Cometh and Now Is," for sale, and gratuitous distribution.

The Committee on the New-England States reported in favor of granting to the new Unitarian society in Danvers, Mass., the sum of four hundred dollars towards the expenses of the year 1866, on condition that their subscription of last year should be renewed; which recommendation was adopted.

The Committee on the Middle and Southern States reported, that there had been received from England, through Rev. R. Brook Aspland, Secretary of the British and Foreign Unitarian Association, the sum of £310. 17*s.* 1*d.* ($1,845), contributed by that Association and Unitarian friends in England, to aid in carrying on missionary work at the South.

They also reported concerning Rev. James Thurston, — who had been commissioned, some months since, by the Association and the Soldiers' Memorial Society, as missionary in North Carolina, but whose salary had thus far been paid by the latter organization, — and recommended that the Association assume the payment of the balance of his salary, from April 1 to July 1, and that this Committee be authorized to direct him to such special field of labor as might seem to them best.

They further reported concerning the movement in Washington, D.C., and presented two propositions made by the society there, — the first, in regard to building a new church; the second, the selection of a permanent pastor and the payment of his salary. As at present advised, the Committee considered it inexpedient to favor the proposed appropriation in aid of the erection of a church; but they were so entirely satisfied of the great value of this opportunity at Washington, that they earnestly urged a liberal support of it. They believed, that, in the choice of a minister, the society must exercise their own preference, give a regular call, and consider the man who goes as their chosen pastor, and feel the whole responsibility of the enterprise as resting upon them. But, if their choice should be such as commended itself to this Board, the Committee recommended that a guarantee be given, for three years, of a sum sufficient to make the salary four thousand dollars.

All the recommendations of this Committee were adopted.

The Committee on the Western States reported that a communication had been received from the society in Winona, Min., stating that, by an earnest effort on the part of the members of the society, they had raised among themselves the entire amount needed to complete their church, and would not, therefore, require the two thousand dollars recently voted to them by the Board; and the Committee recommended that the Secretary be requested to write to the society in Winona, congratulating them on the success of their efforts, and offering them a full set of the publications of the Association as a token of the Board's appreciation of their earnest spirit.

This Committee also reported that an application for aid had been received from a new Unitarian society in Evansville, Ind., and recommended that the Treasurer be authorized to loan, to persons connected with the movement, the sum of two thousand dollars for five years, at five per centum,—this amount to be used in the purchase of a church for the society, and to be secured by a first mortgage on the property.

Both of the recommendations of this Committee were adopted.

The Committee on Theological Education reported in favor of granting, in response to applications received, fifty dollars each, from the income of the Perkins Fund, to three students at the Cambridge Divinity School.

This report was adopted, and it was also voted to pay the balance of the income of this fund, for the present year, to the President of the Meadville Theological School, for distribution among the students in that institution.

Other business was transacted, and the Board adjourned to Monday, May 14.

INTELLIGENCE.

Rev. JAMES H. WIGGIN was installed as pastor of the Society in Marblehead, Mass., Sunday evening, March 11. The order of services was as follows: Reading from the Scriptures by Rev. F. E. Kittredge (Universalist), of Marblehead; prayer of installation by Rev. Edmund B. Willson, of Salem; sermon by Rev. Geo. W. Briggs, D.D., of Salem; charge, and right hand of fellowship by Rev. John C. Kimball, of Beverly; address to parish by Rev. Samuel B. Stewart, of Lynn; concluding prayer by Rev. Dr. Briggs; benediction by the pastor.

THE NEW HALL provided for the use of the Unitarian Society recently organized at Vineland, N.J., was dedicated on Thursday, April 5. The services were conducted by Rev. Alfred P. Putnam, of Brooklyn, N.Y.; the other clergymen

who were to have taken part having been prevented from attending.

THE NEW CHURCH OF THE FIRST UNITARIAN SOCIETY in Chicago, Ill., was dedicated on Sunday, April 15. The order of services was as follows: Reading from the Psalms, and introductory prayer by Rev. Robert Collyer of Chicago; reading from the Scriptures by Rev. Robert L. Collier, D.D., pastor elect of the society; prayer of dedication by Rev. Wm. G. Eliot, D.D., of St. Louis, Mo.; sermon by Rev. Geo. W. Hosmer, D.D., of Buffalo, N.Y.; benediction by Rev. Robert Collyer.

The installation of Rev. Dr. Collier took place on the following evening.

Rev. B. F. SUMMERBELL has resigned the charge of the society in Carlisle, Mass.

Rev. A. G. HIBBARD has resigned the charge of the society in Detroit, Mich.

Rev. GEO. M. RICE has accepted a call from the society in Dublin, N.H.

Rev. FISKE BARRETT has resigned the charge of the society in Dighton, Mass.

Rev. WM. G. NOWELL has accepted a call from the society in Ware, Mass.

Rev. SAMUEL R. CALTHROP has accepted an invitation to take charge of the society in Newburyport, Mass., for one year.

ACKNOWLEDGMENTS.

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Terms: One Dollar per annum. Single Copies, 10 cts.
Postage, 12 cents a year, payable at the office of delivery.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
26, CHAUNCY STREET.
1866

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THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, JUNE, 1866. [No. 6.

PRAYER.

BY REV. R. P. STEBBINS, D.D.

IN this age of intense activity, — accumulating riches with feverish anxiety, extending the boundaries of science in all directions with astonishing rapidity, and dispensing charities with a profusion akin to the Divine beneficence, — there is danger of disregarding and forgetting our connection with the unseen and eternal. Man is not only an efficient actor: he is an abundant receiver. Influences flow into him as well as out of him. Heavenly dews descend upon the soul as well as upon the soil. Man aspires as well as plans. He is conscious of the spiritual as well as of the material. He is conscious of his dependence as well as of his strength. He lifts his soul in prayer as well as his hand in labor. He feels his kinship with the skies. "Alone, of all earthly beings," says an eminent statesman, "man prays. Among his moral instincts, there is none more natural, more universal, more invincible, than prayer. The child cherishes it with a warm earnestness. The old flee to it as to a refuge against decay and loneliness. Prayer rises spontaneously upon young lips which can hardly lisp the name of God, and upon dying lips too feeble to pronounce it. Among all peoples, celebrated or obscure, civilized or barbarous, one encounters at every

step acts and forms of invocation. Everywhere where man lives, in certain circumstances, at certain hours, under the control of certain impulses of the soul, the eyes are raised, hands are joined, knees are bent, to implore or give thanks, to adore or deprecate. With transport or with trembling, publicly or in the privacy of his heart, man betakes himself to prayer in the last resort, to fill the emptiness of his soul, or to relieve the burdens of his lot: it is in prayer that he seeks, when every thing else fails him, support in his feebleness, consolation in his griefs, and hope for his virtue." The soul as naturally pours itself in prayer as the mountain bird warbles, or the mountain spring overflows. The religious experience of all ages and nations is indeed redolent with devotion and prayer. Jesus not only consecrated the mountain and the desert by his prayers, but he prayed with his disciples. Paul and Silas made the prison a temple by their prayers. Prayer was made without ceasing by the saints. At the grave; by the bed of the dying; in the chamber of sickness; in the hour of separation when friends were parted; in the day of return which welcomed them home; in festive hours, when the heart was joyous, and the day bright; in sorrow, when the spirit fainted and the heart was riven; in every condition of retirement and society, of hope and fruition, of prosperity's blessing or adversity's blight; everywhere where there was a blessing to seek or be grateful for, a want felt and to be supplied, — there was the place, then was the hour, for prayer.

I know, that some persons, especially the young, think there is a shadow, a sadness, covering the hour of prayer. As well might one speak of sadness when the child pours its griefs into its mother's bosom, and finds relief; or floods her ears with tones of joy, and deepens and lengthens its bliss thereby. I know that when sin has mottled

the soul's whiteness, and conscience accuses us of wrong, the petition for forgiveness falters on our lips, and we look up timidly, speak tremblingly, still in hope, still in faith; but the nearer we approach the mercy-seat, the greater our assurance, the warmer our fervor, till the hesitating petition for pardon is changed into ardent gratitude for acceptance. As the erring child hesitates and halts as it approaches its father whom it has wronged, and shrinks and trembles as it implores forgiveness, looking timidly up into his face, rendered indistinct by its tears, to read the expression of acceptance or rejection, yet at last rushes confidingly and joyfully into his extended arms, and, thrilled with delight, reposes on his bosom as it sees the benignant smile and hears the encouraging word; so the sinning soul may feel sad, and tremble and hesitate, when at a distance he resolves to seek his Father's house and blessing, and sees the green, fresh fields, and the paternal mansion, and the open door, and the Infinite Father from afar: but, when he approaches, his fears diminish as the distance diminishes, till his sobs of penitence are changed into outpourings of trust and of gratitude. No: the hour of prayer is not an hour of sadness; the place of prayer is not a place of darkness: it is an hour of deep and holy peace and joy; it is a place of transfiguration bathed in light from Heaven. Calmness, serenity, usually fill the soul. Sometimes, however, the billows of sorrow may so break over us that sharp agony may pain us; but angels will visit us, as they did Jesus, and still the storm, and give us peace. Or, on the other hand, our joy may be so deep, so thrilling, that ecstasy may fill the hour and heart; but, after we have poured our gushing gratitude into the inclining ear of the Father, a serene, a tranquil joy succeeds our exultation. This is one of the eminent blessings of prayer: it gives serenity, calmness, peace, trust,

after the anxieties of expectancy, the exultations of success, the agonies of sorrow and bereavement. And such hours are the most precious. The deepest and most desirable and most permanent joy is not where the laughter and song are loudest. These are superficial and temporary. These are ripples, eddies, on the surface of joy, showing its shallowness, not its depths. We are always pensive and thoughtful when we are most happy. As the tidal wave climbs up the shore, hour by hour, when not a ripple ruffles the surface of the water till it fills and floods every waiting pool and winding inlet; so the serene joys of devotion, though no music murmurs on the lips, no laughter sparkles in the eye, bathe and refresh the thirsty recesses of the aspiring soul.

I say, then, that the hour of prayer is a pleasant hour: it is as the small rain upon the tender herb, as the gentle dew upon the thirsty plant.

But *why? wherefore? What is* prayer, that it will make us thus tranquil and joyous, thus calm and trustful? What is prayer, that it purifies and exalts us, helps us to live worthily and hopefully? What is it, that the young should kneel in their buoyancy and brightness; that the joyful should gather at its shrine, and offer thanksgiving; that the sad should look upward, and dry their tears; that morning should be welcomed by its voice, and evening made fragrant by its incense?

To pray is to ask for what we need, to return thanks for what we receive, to implore forgiveness for our sins. It is to seek guidance in difficulty, strength in weakness, wisdom in ignorance, aid in duty. It is to invoke a blessing upon past endeavors, and help in future undertakings: it is to commit ourselves, and all whom we love, trustfully to our heavenly Father's care. Prayer is not a cold, formal repetition of words, at set times, in set tones, in

consecrated places. It is the gushing-up of the soul's desires, the overflowing of the soul's gratitude, the struggling confession of its short-comings, the expression of its resolves, its consecrations. It is an irrepressible sense of want seeking supplies from the Infinite Fulness. It is aspiration climbing along the craggy pathways to the Fountain of all joys and fruitions.

"Prayer is the soul's sincere desire,
Unuttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

Emotions may take the place of speech, and aspiration of petition.

When prayer is offered unitedly in the congregation, the penitence, the gratitude, the petition, are embodied in words by him who leads the devotions, so that all hearts can join in one request, utter one thanksgiving; and thus all things be done decently and in order. But, when one prayeth alone, all form is disregarded, and man speaketh freely to his heavenly Father. No other voice is to join with his, no other hearts are to be lifted heavenward by his devotions. His words, if words he uses, are his own. All restraint is removed. The filial spirit overflows and enjoys. In a word, which comprehends all and expresses all, prayer is a child's intercourse with its parent, — so free, so confiding, so joyous, so natural.

I need not pause here, and ask if this is not an elevating, refining, gratifying service, — a holy privilege as well as a sacred duty. Is it strange that men should pray? Is it wonderful even that prayer should sometimes become

a superstition, and its form a charm? So natural, so spontaneous is it, that the wonder the rather is that men do not pray always and everywhere. It is wonderful, passing strange, that one can doubt and hesitate, and refuse to pray; that he can do such violence to his nature as to suppress its aspirations heavenward, and restrain the word of devotion which rushes to his lips. This is wonderful: this is strange.

This fact teaches us *why* we should pray. It is because we *cannot help it*, unless we do, or have already done, a grievous wrong to our natures. These upward yearnings must be gratified, these aspirations heavenward must ascend, the necessity of aid must be relieved, or the soul, through all its vital tissues, will feel the wrong. How low must one have sunk who never feels them! How the turbid currents of worldliness and appetite must have torn in their fury, and clogged in their foulness, all the tissues of that spirit which neither feels gratitude for success, nor a disposition to express it if felt; who neither recognizes, nor if recognized will acknowledge, the presence and providence of God in his blessings or his sorrows; who lives an orphan under the very shadow of his Father's protecting hand! God in mercy quicken such hearts, unseal such eyes, that they may behold his presence and feel his care!

I go further than this. I not only affirm that prayer is a *natural* act of man, and that to restrain prayer would be doing violence to his highest nature: I say also, that this spirit of devotion MUST BE NURTURED to be healthy, to be preserved even. As to all other emotions and affections, so to this neglect brings disease, feebleness, extinction. Exercise, indulgence, is the life of the emotions. We must aspire, or we shall grovel. We must pray filially, or we shall pray profanely. We must adore, or

we shall blaspheme. We must soar where the seraphs sing, or we shall sink where the serpents hiss. If a devout, a grateful spirit is natural and holy, then it becomes a duty, a necessity, to watch its inspirations, to diligently cherish every devotional impulse, and pour our souls in prayer when the spirit breathes upon us.

More than this: We should pray because *devotion is the mother of other virtues*, consecrates all virtues. It makes fragrant other services of heart and hand, as the cedar-tree perfumes all the grove. It clarifies the intellect and warms the heart; it invigorates resolution and insures performance; it repels temptation and inspires goodness. Let experience speak.

Here is a man about to enter upon the duties of the day. He has laid his plans, and is about to execute them. He is to-day going to take advantage of the weakness and ignorance of his neighbor, and wrong him of both estate and reputation, not in violation of law, but according to law, — according to its letter, not according to its spirit. The hour of prayer comes. He prays: he asks a blessing on the day's duties and labors; he hesitates; he pauses. "Pray for hardness and deceit? pray for aid from the Father to wrong his child?" Never, never! The scheme is abandoned, the stain on the soul's whiteness bleached by repentance. The transaction, when seen in the light of the Father's countenance, is transformed from attractiveness to repulsiveness, from lawful barter to a brother's robbery.

Again: Here is one who has been wronged, — deeply, sorely wronged, — and he not only has not forgiven the wrong, he is seeking revenge, not recompense; he is plotting how he may take it. He discovers a way; and he exults, that, before the next day's sun goes down, he shall taste the sweets of retaliation, give in full measure in-

jury for injury. Before he closes his eyes in sleep, he prays for protection, for forgiveness. The words of that simple yet comprehensive prayer of our Saviour are on his lips: "Forgive me my trespasses as I forgive those who trespass against me."—"What! is this the ground of pardon? How can I thus pray? Is it not solemn mockery to pray for forgiveness if I do not forgive? to seek for mercy when I show no mercy?" The burning passion cools; the cherished revenge is cast out; the victim of his hatred becomes the object of his pity and forgiveness; and so prayer repels the tempter, rescues from wrong-doing.

He who daily prays must live virtuously. I do not say, he who daily utters the words and takes the posture of prayer, but he who *prays*. No man, living in daily violation of what he believes to be the will of his heavenly Father, can ask that Father's aid. Will the evil-doer invoke the presence and the benediction of God on his evil deeds? Never, till his nature is inverted, and all his moral instincts are dead. Prayer, then, is our refuge in temptation: we are rescued from evil-doing thereby.

More than this: Prayer is more than a strong-hold in which we are secure.

> "The closet which the saint devotes to prayer
> Is not his tower only, but his temple,
> Whither he goes for blessing and renewal."

We should pray because the soul is invigorated by it. Our good resolutions are strengthened, our prostrate faith is lifted up. The labor which seemed so difficult that we shrank from it is now undertaken with ardor; for the Omnipotent One is our helper. Our loneliness is relieved by the Father's presence. We become pure by a consciousness of the presence of Infinite Purity: all low, unworthy, selfish purposes and desires are put far away from us, and loftier, nobler, fraternal desires and purposes take their

place. And often, in the hour of devotion, we find strength to rise above the passions and appetites which before and elsewhere had ruled us with such despotic power. The more pervasive our devotion, the more entire our self-control, the more complete our self-mastership. These are the results of prayer flowing from our nature, originating in it.

But God is not inactive. He helps us. We are not only cheered by the consciousness of his approbation, but we are lifted by his hand, taught by his inspiration, sanctified by his spirit. God gives while we seek. Is not our heavenly Father more willing to give good gifts to those who ask him, than earthly parents are to give good gifts to their children? Do you ask how he *can?* Has he not the power, who guideth Arcturus and his sons, and looseth the bands of Orion? Has he not the blessing, whose is the earth, and the fulness thereof, and the glory of the firmanent? "*Will* he hear us?" Has he not said it in his word? has he not written it on the living tablet of our hearts? has he not promised it by implanting this ineradicable instinct in our souls, in all souls? Has the infinite Father mocked the hopes, the trust, of his child? Never, oh, never! God answers our prayers. We may be assured of receiving what we ask for in filial trust; or what is better than that for which we ask, when we ask amiss. Prayer is not, as the philosophers tell us, simply self-excitation, chafing the skin, irritating the throat, fretting the emotions, the blessedness of making moral muscle by struggling at our shoe-latchets to lift ourselves to heaven. Oh, no, no! it is no such folly as that. It is asking favor of God; and he gives it. The blessing of prayer is not simply improving our vocabulary of devotion, and hallowing our emotions by a thoughtfulness of God's presence. The blessing of prayer is more

than this, much more than this. It is a gift bestowed because it was sought, and so in our weakness we are made strong. God breathes upon the upward-looking spirit, and we are refreshed. As a child does not ask its father for a favor simply from the pleasure of being in its father's presence, and addressing him; so God's child does not pray simply for the joy which the privilege gives, but for the blessing which the Father has promised to bestow upon those who ask him.*

When should we pray, then, if such is the blessedness, such the spirit, of prayer? We should pray when we feel our need; when the trials of life press upon us, and we want help; when the blessings of life are heaped upon us, and gratitude rises to our lips. When adversity overtakes us, let us pray for courage; when prosperity showers abundance, let us offer thanksgiving; when morning dawns, let us implore aid in our duties; when evening darkens, let us seek forgiveness for the wrong, acceptance of the right, and protection in our sleep. In the retirement of solitude, let us pray: there, the flame of devotion burns most steadily, most purely, and ascends to heaven most swiftly. But we may pray elsewhere. In the midst of toil, we may send up a devout aspiration, offer a hearty thanksgiving. But he who prays nowhere else save in the crowd, under the burden of toil, amidst the tumult of the multitude, will find his offering poor and his incense earthly. Solitude must often be sought, that fresh fire

* I cannot persuade myself that it is necessary to say a word respecting the object of prayer, to whom our prayers should be addressed Our blessed Lord has taught all who are willing to be taught, "Pray to thy Father."—"After this manner pray ye, Our Father."—"In that day ye shall ask me nothing: verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."—"For this cause," says Paul, "I bow my knees unto the Father of our Lord Jesus Christ." Let this suffice.

from heaven may descend, and kindle the sacrifice. But we need not always pray there. Surrounded by the clamor of the world, the din of business, the shouts of the rushing throng, our aspirations may sometimes go up gratefully to heaven, as did the cloud of incense from the golden altar in the temple on Moriah, though hostile hosts surrounded it, and the shout of battle rolled and reverberated through its pillared courts. In the midst of the collisions and strifes of the market and the court, the rumbling of wheels and the din of machinery, the expectant ear may hear the answering words of peace and deliverance, as the longing, watching maiden, at the desperate siege of Lucknow, amid the thunder of artillery, the groans of the wounded, and the cries of the starving, caught the distant pibroch note, prophecy and promise of rescue and salvation. Pray, then, everywhere. Pray when peril confronts us, and we faint. Pray when sickness weakens us, and we despair. Pray at the marriage where young hearts are pledged for ever.

> "Kneel down by the side of the tearful fair,
> And strengthen the perilous hour with prayer."

Pray when the young mother imprints the holy kiss on the brow of her first-born; —

> "Hour of bliss when the heart o'erflows
> With rapture a mother only knows."

Pray when the generous son, brother, father, husband, go forth from the sanctuary of home, to seek their fortune, or discharge their duty, in distant fields, on distant seas; —

> "For the perils of sea and perils of field
> Sad harvests of sorrow and sadness may yield."

Pray when the soul is unfolding its wings for paradise, —

> "And commend the spirit to God who gave;
> Lifting the thoughts from the cold, dark grave."

Pray in the assembly of the people, when families go up to the sanctuary in company;—

"For the hallowed hour that God has blest
Invites to prayer with its welcome rest."

Pray everywhere, with all prayer and supplication. Let all pray that sorrow may be turned into joy, and joy be hallowed by gratitude. Let all pray that youth may be fragrant with excellence, and age mature with virtue, that both blossom and fruit may be acceptable to God our Father.

"Child, amidst the flowers at play,
While the red light fades away;
Mother, with thine earnest eye,
Ever following silently;
Father, by the breeze of eve
Called the harvest work to leave;
Pray! ere yet the dark hours be,
Lift the eye and bend the knee."

Oh! what hour is there of life's duties or life's joys, life's sorrows or life's successes, which does not invite to prayer? It purifies the temple of the heart, which becomes thereby a sanctuary for the abode of the Father. Here, it is true, as we pilgrims journey to our rest, tears of penitence mingle with our offerings of gratitude; as we climb the heights of deliverance, sighs are wafted upward with our thanksgivings:—

"But the ransomed shout to their glorious King,
Where no sorrow shades the soul as they sing;
A sinless and joyous song they raise,
And their voice of prayer is eternal praise."

Oh, let us, by devout prayerfulness, and heavenly aspiration, and perpetual thanksgiving, be ready to join them in their lofty anthem, to mingle our incense of gratitude with their chorus of praise!

HUMAN NATURE NOT RUINED, BUT INCOMPLETE.

BY REV. C. C. EVERETT.

Two theories of Human Nature are often expressed, neither of which is wholly true, and neither of which is fully believed, even by those who have adopted it as their own. One of these theories is that human nature is wholly evil; the other is that human nature is wholly good and perfect. One explains all the evil in the world by the utterly depraved natures of the individuals who make up society; the other explains the sins of the individual by the evil which he finds embodied in the outer world. To the one, each separate life is a turbid stream, polluting the fair earth; to the other, each new life is a fountain sweet and pure, whose waters will soon become polluted by the mire through which they flow. Neither of these theories is fully believed. Those who insist most strongly on the total depravity of human nature, we find recognizing, in actual life, the native virtues of the soul; while those who insist on the perfect purity of the individual nature at its birth, recognize differences in character, and original predispositions to certain faults or vices. Neither of these theories can be wholly true. If man is wholly evil, whence the good that is in the world? If man is wholly good, whence the evil? The doctrine of the total depravity of man, indeed, confutes itself. If it is my nature to do what we call evil, then it ceases to be evil. The lines of Dr. Watts suggest a truth that may be applied to every sphere of life. We say, —

> "Let dogs delight to bark and bite,
> For God hath made them so;
> Let bears and lions growl and fight,
> For 'tis their nature too."

We call a man sinful in proportion as he lives like the beasts; but if that is his nature, if God has made him so, it ceases to be sin. It is a well-known fact, that a large part of this continent, as well as of Europe, was once covered with glaciers. Scientific men formerly attempted to explain this accumulation of glacial ice, by showing how a period of intense cold might have been brought upon the earth. The colder the earth of the past, the better, they thought, they understood this glacial action. It is now known, that, in such intense cold, no glacier could have been formed. Heat is needed to cause such an accumulation of vapor from the ocean, that, when it congealed, it should settle down in these almost inconceivable masses. A wholly evil nature cannot sin, more than a wholly cold world can produce glaciers. There is needed within the nature a principle or a possibility of goodness to make sin possible.

If we leave our theories, and look at the world as it is, we find good and evil side by side; we find even the germs of good and evil side by side, in every individual nature. Our problem is to understand the relation in which these two elements stand to one another.

When we look more closely, we find that all virtues stand in a certain connection with one another. Together, they form a perfect whole. Each is needed by all the rest for their completeness; and each needs all the rest, or it is imperfect. We can conceive of an ideal man in which all virtues exist, each in its true proportion, and together form a beautiful and complete unity. This possible perfection and harmonious co-existence we see to be the plan after which human nature is shaped. This completed plan is what we strive to realize in our dreams, our romances, our loves and aspirations. We cannot conceive, as was just stated, of a being wholly evil. We can conceive, and can-

not help conceiving, of a being wholly good. There is thus the trace of plan and system in the goodness, while the evil is only the imperfection and interruption of this ideal plan.

The question now meets us, Is this perfect nature, of which we can trace the imperfect and scattered elements, ruined or incomplete? When we see these scattered human virtues, of which no life is wholly destitute, and which, in spite of sin and wrong, ennoble the world, are we looking upon the ruins, the broken arches, the crumbling pillars, of a past perfection; or are we looking at the broad foundation and uprising columns of a perfection that is yet to be? According as we take one or the other of these views is our thought of humanity sad or hopeful. To many, the grandest exhibition of human virtue can be only sorrowful. It can remind them only of the greatness of their loss. If a fragment is so fair, what must have been the original magnificence? Not merely do they wander among ruins; these ruins are blasted by a curse. It was the bolt of the wrath of God that scattered the fair structure; and whatever remains, however beautiful at first sight, is yet scarred by the mark of his anger. To others, the virtues of human life have a grace and a joy that are not in themselves. They are not merely lovely: they are the prophecies of the grander loveliness that is to come. The world is to them no ruin blasted and accursed. They see the city of God slowly forming itself out of the chaos; and they see, above all, the smile of God's blessing.

We can determine which of these theories is true, only by considering the arguments upon which they rest. The belief that human nature is a ruin, blasted by the curse of God, rests upon the story of the fall of man, as it is related in the book of Genesis, and supported by the traditions of other nations, that speak of a golden age in the

distant past. What is the element of human nature, from which springs the tendency to this backward-looking glance, by which individuals, as well as races, turn so often with sad longing to their early years, we need not here inquire; neither is there a necessity for examining the authority of the passage in Genesis to which reference has been made. The incident of the speaking serpent, and of the formation of woman from a rib taken out of the side of Adam, would seem to remove this narration from the sphere of literal history. The name of the "tree of the knowledge of good and evil" — a tree which grows only in the gardens of the soul — would seem to imply that the story was not originally intended to be received as historic fact; while the yielding of Adam and Eve to the very first temptation would show that they could not have been originally very different from the weakest of their descendants. The Greek legend of Pandora is commonly related, as if Pandora brought, in a chest, to man, all the evils of life. The genuine legend was different. Man, it relates, had all the evils of life locked up in a box, from which they could not escape. Pandora persuaded him to lift the lid, and they came forth, and filled the earth with grief and terror. Such is the true conception of the fall of man, in contrast with the one commonly held. The heart of man was the sealed chest, which contained all sins and woes. Temptation could not bring them. It could only persuade man to lift the fatal lid. The story of the fall has a sublime truth and significance; but its truth does not lie on the plane of history, and its significance does not concern the hard facts which mark the beginning of the development of the human race.

For the belief that human nature is not ruined, but incomplete, we have the unvaried testimony of history, so far as history has traced the course of human development.

History is, indeed, and always will be, imperfect. It has not reached, and probably never will reach, the beginning of the life of man upon the earth. But, so far as it has penetrated backward, it has found itself tending towards the savage or barbarous state; and the earliest traces of human presence are the traces of savage or barbarous life. Even the book of Genesis, which describes the fair beginning of human history, shows traces of a preceding polytheism. Its very words, the words put into the mouth of the Creator himself, are half-converted heathen. The conception is monotheistic; but the language, "Let us make man in our image," is polytheistic. This is not the place for historic detail or discussion. I know the mystery which broods over the first life of man upon the earth. What agencies of creation or of elevation were at work, it is not for us, at present, to say. It is only a flippant conceit that can give unhesitating judgment. We can only say, that, so far as known facts can be laid hold of, the history of the human race has been a progressive one. We can take this for a certainty; while the assumption of a fall, from the effects of which this progress is a slow emerging, is purely hypothetical, and may be left out of the account, until we have some historical ground to sustain it.

If it be true, as history represents, that the race of man is progressing from a state of savage and barbarous life to a life of love and knowledge, to the refinements of civilization, and to the inspiration of Christianity, we have a satisfactory solution of the great problem of the mingled good and evil in life. We should be prepared to find all the wrong and the violence that we do find. From half-civilized savages what more could we expect? The law of hereditary descent, which is elsewhere so powerful, cannot be disregarded here. We find even in our household pets traces of the wild life of their remote ancestors; and we

must believe that only very slowly would the tendencies inwrought by ages of barbarous life be eliminated from the very structure of the race. Then, too, our habits of thought, our prejudices, our habits of feeling, our forms of government, our literature, our theologies, are all of the past. Each generation has its successor in its training, and it has been so from the beginning. Very slowly, then, can humanity have moved along its way. Moreover, as this elevation of the race, and of the individuals that compose it, depends upon a moral purpose; whenever this purpose is temporarily missing, there will be a lapse, a sliding-back, so that the ground won will have to be won over again. This is the disturbing effect of sin in human history, — of sin which is the close-following shadow of freedom.

It will be seen that this is no rose-colored view of human nature. It recognizes all its faults, its vices, its sins. It recognizes the hard selfishness which forms so great an element even in our most advanced society. But it recognizes also the virtues of humanity. It has a place for all the flashes of nobility and of self-sacrificing heroism, which have glorified, at however rare intervals, the history of every race. It has a place for those individuals who seem to us perfect, who are themselves the prophecies and the exemplars of the coming completeness of that common nature of which they are partakers. It has a place for the scattered and often hidden beginnings and hints of a better nature, which we find even in the most depraved. Still more, it recognizes the royal claims and bearing of virtue, wherever it appears, and the homage which the lowest and the vilest pay to it. Virtue does not appear upon the earth as vanquished or dethroned. Its dignity is not traditional, due by courtesy to its past supremacy. Virtue, wherever it appears, feels itself young and strong, the heir

of the world; and men recognize, by a certain instinctive prescience, the reality of its coming power.

We need hardly ask, whether the belief that human nature is a melancholy ruin of the past, or that it is indeed as yet incomplete, but sublime already with the grandeur of its coming perfection, falls in best with the tendencies and instincts of the present. The theory that human nature is a ruin might have been believed, indeed, among the corruptions that marked the period when the Roman Empire was tottering to its fall, and men fancied that the world itself was hastening to its end. It might be believed, perhaps, even now, in the old world, where tradition still controls the lives, if not the hearts, of men. It might be believed at other periods in the history of the world; but in this nineteenth century, in the midst of the untrammelled thought and the fresh springing life of this new world, such a doctrine can have neither place nor power. It lies athwart the course of all the ideas and principles which mark the present. Faith in man is the form, which, in the present age, faith in God pre-eminently takes. Men once fancied that they honored God by degrading, in their thought, the nature of man. Now men can find no better way of honoring God than by recognizing the traces of the reflection of his perfections, however faint and scattered, in the human soul. All the great movements of the present rest on this faith in human nature. The world is slowly becoming democratic. In remote nations and in divers ways, we find, the principle of democracy is becoming more and more the ruling power. In this nation, it is fully recognized in theory, however imperfectly in fact, as the one central and fundamental principle; and democracy can have no other basis than faith in human nature. Even the church in America, which involves the most delicate and the loftiest relations of the soul, rests upon a popular

basis. No matter what the professed belief of any church may be; when it throws itself, fully and unreservedly, upon the people for its support, it shows that it has faith in the people, in those religious instincts which are its only firm foundation, in that love of the highest which seeks to embody itself in outward form and service.

This faith in human nature is not merely faith in what it is, but still more faith in what it is to be. The only basis of reform must be the belief, that what can now get a footing, however slight, will hereafter stand on a foundation which cannot be shaken. You leave your boat on the sloping beach, just where the ripples of the ebbing tide can lap, though they cannot float it. Do you not fear that it will be swept away? You know that the waves, which now just float about it, in a few moments will not reach it; that they will sink away, and leave it every moment further inland. Such confidence do we have in whatever embodies the purest principles of right. If it can obtain a foothold, we are secure. The wrong and prejudice that threaten it, that almost sweep it from its foundation, we know will recede in an ebb that will be succeeded by no flood-tide, and leave it, not merely unmoved, but unthreatened.

The belief, that human nature is not ruined, although as yet incomplete, involves the fairest promise of the future. When we look backward only, we might feel proud of our attainments: when we look forward, we are humbled. The mountain-side is not half scaled. When we look down, we grow giddy with the height that we have reached; but when we look up, and see the summit as far removed in appearance as if we had not begun to climb, our dizzy pride leaves us. The philanthropy, the science, the civilization, of the future will excel ours, as ours does the past. Compare Christianity with Christ, and you will see the difference between the Christianity of the *present* and that of the future.

The truth we are considering applies to the individual as well as to the race. The most sunken soul is not a hopeless ruin; the loftiest is not yet complete. Channing seems to us a perfect man. Yet Channing drew his strongest faith in immortality from the prophecy of completeness, contained in the unfinished plan even of his own being.

Who does not feel within himself like hints of what he might be, but is not? What character can we become familiar with, which does not give us hints of what it was meant to be, but is not yet? Even from what we see, we can guess at the ideal which that particular character is meant to reach. Or, when we cannot find this in ourselves and others, we find it in our thought of Jesus. It does not yet appear what we shall be; but we know that we shall be like him. Let us, then, strive after the highest and the best. Let us take nothing less than Christ himself for our pattern; knowing, that, though our natures are imperfect, they are not deserted by the loving inspiration of God, and that we are meant to grow up, in all things, unto Him who is our Head.

BAPTISM.

BY REV. L. J. LIVERMORE.

THE purpose of this article is to state, in a very summary form, what we suppose to be the prevailing views among us on the subject of Baptism; touching only on the leading points of evidence sufficiently to make clear the nature of our faith.

The practice of baptism, as a symbol of moral purpose and religious conviction, is supposed to have originated from the use of water in bathing, and as a means of cere-

monial cleanness. It is believed to have been customary to baptize converts to Judaism, as one step in their initiation into the privileges of the Jewish Church. That it was a rite already in use among the Jews, and with a somewhat definite religious signification, appears from the way in which John is said to have come baptizing, without any thing to intimate or suggest that it was a novelty originated by him. The same is also indicated by Christ's words to Nicodemus, in John, third chapter, fifth verse; for, if Nicodemus had not already been used to this form, such an answer would not have been intelligible to him. Christ alludes to the rite as something his hearer would understand. Baptism was a symbol peculiarly intelligible and expressive to the people of a warm climate, where water was comparatively scarce, and its use indispensable almost equally for health and comfort.

When John came preaching in the remoter country regions of Judea, — conscious of a religious inspiration and mission, and looking for the speedy appearing of the Redeemer, — he found this symbol of moral and religious renewal already familiar to the people. It was well adapted to give point and permanence to the religious feelings he awakened. It defined the nature and purpose of his call to them, in a clearer and more effective way than verbal statements alone could do it. John's baptism is sometimes spoken of as the baptism of or to repentance; but this does not carry the inference that the symbolic meaning of the rite, as he used it, was penitence. The symbol had reference to the purer life which was to follow. It was not a confession of past sins, but a pledge of future piety and righteousness. Only as such could Jesus have received the rite. It was in him the formal recognition of John's right to preach of the truth which he proclaimed, and a type of his own consecration to a holy life. For others,

it was a baptism of repentance, because the sinful can only come to righteousness through repentance. Reformation is to them the condition of subsequent holiness of life. John's baptism was also called the baptism of repentance, because he enjoined this as the means of grace; while Christian baptism was associated with higher views of the divine presence and help.

The same reasons which made this rite suitable for John's purposes commended it to Jesus. Almost as soon as he began to have disciples, the disciples began to baptize. There is no reason to doubt this baptism was in the name of Jesus; that is, it implied a receiving of him so far as his work was then manifest. When the Lord's earthly task was completed, he left this to his disciples as the plainest outward sign of faith in him. Its meaning to the Christian convert lay not in any implied confession of past sins, or any supposed power in the rite to make him clean. It was his formal reception of a new teacher, and a new life,— a life of moral purity and of religious consecration. By receiving baptism in the name of Jesus, he signified that the purer life to which he pledged himself was made to appear to him his duty through the teachings of Christ; that he believed in Jesus as one sent from God, as his Lord and Master; and, because believing so, that he took on himself the duty of living according to the commands of Jesus. The ordinance carried with itself a meaning varying according to each convert's measure of Christian faith and understanding. It stood for his pledge of faith and duty, and was equally the symbol of his participation in the grace and privileges of the gospel.

Baptism came to be an ordinance of the Christian Church, not because of any essential value in itself, — not because Jesus Christ saw in it, of itself, any spiritual value, — but as a form or symbol, the meaning of which was already

familiar to those around him, and therefore well adapted to serve as an expressive, intelligible, and visible sign and confession of faith in him as the Teacher and Redeemer of men. There is no proof that Jesus regarded the rite as an indispensable condition of salvation, or of a Christian faith and standing. The words already referred to, spoken to Nicodemus, are most reasonably explained, not as enforcing a double necessity of baptism and of spiritual regeneration, but one necessity, — the moral and religious birth, of which the washing of water was the recognized symbol and the spirit of God the efficient cause, in opposition to the Jewish trust in natural descent from Abraham. Any thing so contrary to the general tenor of Christ's teaching as the absolute necessity of an outward and ritual observance can be received only on the authority of an express declaration. There is no such express declaration of the indispensableness of baptism. If Paul had regarded this rite as the invariable and necessary condition of a Christian position and salvation, expressly enjoined and instituted by the Lord, he could not have said, "Christ sent me not to baptize." His way of speaking of it shows that he looked on it as a thing of subordinate importance, — as a sign, which, being in use and well understood, and approved by the Lord, should be observed, but to be carefully restrained to its proper use as a symbol only; that he avoided any views that seemed to attribute to it any efficacy other than as a sign and pledge of a new and better life after it.

With regard to the method of baptism, there is nothing to prove that the form was considered material, — nothing to make it certain that any one form was exclusively used. It is not improbable that it was often by immersion. Habits and conditions peculiar to that age and climate made this a far less inconvenient and otherwise objectionable

form than in our time and situation. Several recorded instances of baptism are such as most naturally to be understood of some other method than immersion, — as that of Paul, just rising from a long season of prostration and fasting; that of the jailer's family; and perhaps that of the great multitude added to the Church at Pentecost. But, whatever the practice was at that time, it is contrary to the essential nature of the gospel to suppose any religious importance to be in a precise imitation. No Church in the world, it is probable, observes the Lord's Supper in precisely the same way that it was first observed. Yet Christians do not any the less believe that they are obeying the precept of the Master. The idea is the essential thing. "The flesh profiteth nothing. The words that I speak unto you are spirit and are life." So baptism, being a symbol, may, with obvious propriety, vary to suit the physical circumstances of person and place. In some cases, it is obviously impracticable to administer the rite by immersion. It cannot be thought that Christ meant to make spiritual ends depend on uncertain material conditions. We believe it is actually following Christ, to assert our freedom from an unvarying rule of form, while we aim to preserve the moral and spiritual significance.

With regard to the baptism of children in infancy, we hold that the New Testament does not give any explicit information. The words in Acts viii. 16, taken in connection with what immediately precedes, and interpreted in the light of what is well known to have been the custom of the Jews, create a strong presumption that children were baptized then and there by the apostle, or under his immediate direction. The words of ver. 16 are most obviously explained as a reason for the precept of the preceding verse, and as intended to meet a doubt, which some might feel, whether Christian baptism was meant for children as well

as adults. The several instances where households are said to have been baptized, as if following the lead and example of the head of the family, strengthen the presumption. Moreover, this has been the practice of the Church from the earliest times of which we have record. The first fathers allude to the custom, as that which was in general use, and derived from the traditions of the apostles. They discuss questions as to time and other conditions, but not as to the fitness of the custom itself. We favor this practice also on grounds of reason, which are good in the absence of express precept to the contrary, as significant of the divinely ordained connection between the life of the parent and that of the children; and symbolic of the general law, that children of faithful Christian parents grow up believers in the Lord Jesus Christ.

We do not regard the baptism of the young as a completed thing, until, being brought up in the knowledge of God and the Saviour, and having attained to the power of acting and judging for themselves, they openly and freely adopt the act of their parents as their own. The significance of infant baptism depends much on our faith in the Church as the organic and perpetually renewed body of Christ, — one, though ever changing, — and resting on the divinely appointed continuity of human life. The children of Christian parents are born into the Church of Christ. They are the Lord's. Baptism does not make the bond. It declares it, and pledges the parent to fidelity in his efforts to make it a lasting and complete union by the Christian nurture and instruction of his offspring.

We regard baptism as only a symbol, in itself of no effect, as signing the pledge is in the case of one who abandons the use of alcohol. This symbol is of higher respect than any other, as having come to us through ages of Christian observance, as pertaining to the most moment-

ous interests and duties, and as sanctioned by the example and authority of the Head of the Church. It is not formality to adhere to it, there being no objection to it, when it is held free from superstitious notions, either as to its efficacy or its form; and, on the other hand, there being many good reasons for continuing it. Those rather are formalists, who, like the Quakers, make a *point*, and therefore a *form*, of rejecting all forms. It is the only visible mark of the unity of the Church, — one Lord, one baptism. It is a plain, easy, intelligible way of performing a universal duty, that of openly confessing faith in Christ; an equally intelligible sign of the pure and righteous life to which the Christian pledges himself. Coming to us from Christ, and administered in his name, it is a means of expressing, and therefore a means of strengthening, the sense of our union with him. It continues and visibly expresses the unity of the Church as the fellowship of believers in one Saviour, believers in God the Father through Christ the Son. We offer and urge it on the unbaptized, not as an avowal of holiness attained, or a saving change already wrought, but, after the apostles' custom, as a simple act of faith in the Lord Jesus Christ as our Teacher and Redeemer; the law of our higher and better life, when life in its strength is ours; and the ground of a hope triumphant over sickness and the fear of death.

A RECORD OF RELIGIOUS EXPERIENCE.

THIRD LETTER.

MR. EDITOR, — In previous letters, I have traced my gradual emancipation from the bondage of rites and ceremonies, and the authority which these are supposed by many to possess. My remarks had reference to the Episcopal Church, more as an

ecclesiastical system than as the witness and keeper of doctrines, many of which she shares in common with all other so-called "orthodox" bodies.

Some persons might think that the adoption of such liberal views as I have declared, need not conflict with continued membership of a church which contains so great varieties of belief, and whose discipline, even in marked cases of heresy, is wisely, or *necessarily*, lax. They might instance the host of progressive English clergymen; the authors of "Essays and Reviews;" the critical expounders of the Bible, with Colenso at their head; or, in our own country, the generous affiliation with "the sects" which is practised by the large-hearted Bishop of Rhode Island, and the celebrated Rector of St. George's Church, New York; not to speak of many incumbents of more retired parishes, who lend a helping hand in all humanitarian work, without regard to the distinctions of creed and form amongst their fellow-laborers. But it must be remembered that most of those who are conspicuous in the Church for their liberality of opinion occupy positions of power, and are possessed of various advantages, by which they hope to benefit those under their charge; while, at the same time, these advantages constitute their protection against the opposition of the more bigoted party. Probably, also, Bishop Clark and Dr. Tyng, and their clerical brethren of like mind, could tell many a story of thwarting and rebuke which their catholicity of spirit has provoked; while it is well known that the complications arising from the union of church and state is what saves the brave Colenso and his inquiring friends from the wrath of our Anglican Mother.

Besides, in many instances where small regard is paid to the distinctive features of church government and liturgical observances, there is yet no symptom of a falling-off in doctrine. The great majority of Low-Churchmen, both clerical and lay, accept the propositions of the creed, yea, and of the thirty-nine articles also, without question; either because these doctrines are well suited to their quality of mind, or because they do not think deeply upon their meaning. In this connection, it might be a curious inquiry, productive of curious results, to ascertain how many of those who are great sticklers for the

claims of the Church have ever studied, or even read attentively, these same thirty-nine articles. I know scores of men and women, who may be, at this moment, lifting up their hands and eyes in holy horror at my defection from the true faith, who could not, for the life of them, tell what that faith is, as contained in their articles of religion, which are, nevertheless, bound up in every copy of the Prayer-book.

My first doubts, as to the truth of some doctrines which are considered "fundamental" by all orthodox bodies, arose more from the working of thought and experience upon the natural bias of my mind, than from any distinct outward influence. Of course, my general reading re-acted upon my habits of thought, and modified the lessons of experience; but, during all the hesitation and questioning which was a secret burden upon my heart for years, I read no controversial work on theology; least of all did I meddle with polemics "outside the pale."

But my comparative ignorance of more rational systems of belief was no reason why I should fail to examine and pass judgment upon the one which was in operation around me. This was indeed a dispensation of fear. From earliest youth, the terrors of the law had sounded in my ears from every side, till all the pleasures of life appeared forbidden joys, to be recompensed in full by future punishment; while death seemed a frightful evil, all the more because it was the introduction to an endless state which threatened far more misery than it promised good.

I was as miserable in my secret thoughts as my naturally cheerful disposition would allow me to be. I can never forget those mental conflicts; and one of my greatest regrets in looking back over my early life is, that the beautiful season of youth was so chilled and clouded by fears which I now believe were unnecessary and groundless.

If my distress had been caused by known transgression of law, by wilful neglect of duty, I could have been soothed by penitence, and have afterwards avoided both the fault and its consequent remorse; but there was no particular sin on my conscience, only a vague sense of undeserving, and a looking-for of wrath wholly disproportionate to my offences, and which

was the needless burden laid upon me by a long line of bilious enthusiasts, "whose digestion was their religion," at least the gloomy part of it.

Not for a moment did I feel safe. It seemed to me that all the forces of nature were in league to destroy one who continued unmoved through surrounding revivals, and annually recurring Lenten seasons, and all the other human means of grace. "Lightning and tempest" — "plague, pestilence, and famine" — "battle and murder and sudden death," — of each and all of these deprecated evils I was afraid, because I was out of the ark. I could not claim the promised defence from untoward influences of sun and moon. I was unprovided with the helmet and sword and shield which were the necessary armor for the battle against spiritual foes.

Wearied at last of this unprotected condition, I turned toward Mother Church for shelter. I applied for confirmation; thinking that not only should I be safer in life and in death through its membership, but also that my good impulses and worthy endeavors would thus receive encouragement. But it was judged by the authorities that I had not given sufficient evidence of my conversion; and so my proposition was quietly set aside, and I continued to be numbered with the "otherwise" virgins. That decision was just and right. I was not fit to take upon myself the duties and responsibilities which belong to church-membership as it exists amongst the orthodox at present; and it was a blessing to my own character that I was not allowed to quiet my fears in this illogical manner. After a time, I began to take a calmer view of life. My first gleam of comfort came through a superstitious act, which, unreasonable as it was, exerted a powerful influence upon my spirits, and gave me new courage and industry in useful pursuits. I was walking to church alone one morning, feeling unusually melancholy, and inclined to believe that my ill-spent life would soon close, and I be forced into another and a sadder world, when I casually opened my Prayer-book, and my eyes fell upon a verse of a Psalm: "I shall not die, but live, and declare the works of the Lord." I started in surprise and joy, and believed the declaration in my own case as firmly as though an angel had

spoken the glad tidings from the sky. From that time, the morbid fear that had haunted me disappeared. I have lived since in the spirit of that worthy assertion, "Man is immortal till his work is done," and have found abundant reason to declare the works of the Lord in the bounties of his providence and the wonders of his grace.

As I grew older and more reflective, I perceived, that though most of the people by whom I was surrounded asserted emphatically, in prayer and conversation, their belief in the everlasting destruction of all unbelievers and impenitent persons; though ministers preached most harrowing sermons from that saddest text, "The harvest is past, the summer is ended, and we are not saved," and depicted the horrors of the fiery pit in such burning eloquence as (nearly) scorched the flesh, and singed the hair, of their hearers, — yet, when it came to a practical application of the doctrine, the belief in it seemed to fade away utterly, or else become considerably softened down and rounded off. Not only was the testimony of gravestones such that one might well ask where the wicked people were buried (I knew an instance of the death of a man who had never made any pretensions to religion, when his friends placed upon his monument the simple and touching inscription, "He loved his neighbor," in remembrance of his generous kindness to his fellows, and as an intimation to harsh judges, that, though to human appearance he might have failed in keeping the first and great commandment, he had given good heed to "the second, which is like unto it"); but even in cases of notorious carelessness and evil living, where death came without giving time for repentance, I never heard any outspoken assertion of the probable misery of such in their eternal state. The most that could be said was, "He is in God's hands, and God is merciful as well as just;" while, in milder instances of impenitence, every word and deed that gave evidence of a thoughtful and generous spirit was carefully treasured by the survivors, and strong hopes were built upon some slight incident which seemed to warrant the belief that "a spark of grace" had long been smouldering in that sin-darkened nature. Children, who had been as bad as

they could be, considering their age and circumstances; young people, passing away in the midst of their thoughtless, happy years; men, removed in their strength from places which they had filled with credit as good moral citizens; old persons, hardened in sin, who either "died and made no sign," or else attempted to atone for years of indifference and uselessness by a last sigh of penitence, and a prayer for mercy, — all these were laid in the grave, if not with hope, at least without despair.

All honor to the impulse of natural affection, which, in the plain, strong facts of daily life, can triumph over the bitter creeds which the lips repeat and the intellect often consents to!

Certainly, if men really believed this horrible doctrine, they would not rest so quietly, even in their own assured safety, while their friends and neighbors on every side are hurrying to destruction.

It was, then, the vast difference between theory and practice with regard to this doctrine, that first led me to doubt its truth; and, as thought deepened and knowledge accumulated in my own mind, this dreadful belief was driven further away, till I now refuse utterly to hold it. The wonderful care displayed by God in his works of creation, the infinite tenderness of Christ in his mission of love, and the susceptibility of all hearts, even the most degraded, to the influence of kindness, forbid the idea; at least, with our present means of observation and conclusion. That there is a tendency towards sin, a germ of evil in human nature, cannot be denied; but evil, in its development, is so modified by circumstances, that no finite mind can determine its proportion with regard to individuals. There must always be taken into account the degree of temptation; the quality of previous education and habits; the extent of privileges; and, behind all these and more powerful than all, a principle which has thus far been generally neglected, and consequently little understood, but which must become the basis of improvement, if the race is ever to realize the aspirations of its purest leaders. I mean a right understanding of the laws of hereditary transmission of qualities, and a due consideration of the importance of pre-natal influences.

The theory with regard to a future existence, which I hold

in common with many others, is this: that all human beings carry into the next world the dispositions which they possessed or cultivated here, but unencumbered henceforth with the weakness of the flesh; that, in this unknown state, there is progress from bad to good, from good to better, in all degrees to the best. Discipline and retribution, suffering, and even grievous punishment, there may be; but these must, somewhere in eternity, find a gradual transmutation into peace and joy.

And is there, in such a belief, any encouragement to choose evil and refuse good? Every mind which is in any degree normal in its workings, even after a human standard, can be more easily and largely influenced by the hope of reward, the desire to please a benefactor, than by the dread of coming into collision with an enraged superior power. To some the restraint of fear may be necessary, and for such the law is a schoolmaster to bring them to Christ; there must have been this need, or the doctrine of eternal punishment could not have gained such sway in the world; while the gradual diminution of its power is a cheering indication of right progress.

Already have "infants of a span long" ceased to pave the courts of hell in the imagination of gloomy fanatics; children who have not reached a responsible age on earth are freely admitted, by human decisions, into the green fields of the spiritual Canaan; by and by we shall all be welcomed there,—

"No wanderer lost,
A family in heaven."

E.

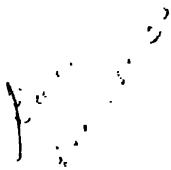
REPORT OF REV. JOHN CORDNER.

Rev. Charles Lowe. May, 1866.

My Dear Sir,—In reply to your inquiry concerning the Unitarian Church at New Orleans, I have to say, that, on my arrival in New Orleans at the close of January last, I found the worshipping society very much disorganized. There had been no regular ministerial services since the spring of 1861. After the departure of the last settled minister in that year, a

few of the more zealous members of the congregation kept up a Sunday morning-service by reading; and this was continued about four years. After a year's discontinuance of Unitarian services of any kind, a desire was felt for a renewal of regular services; and, by invitation of those most interested, I went to New Orleans to aid in this work. The events of the war had scattered the congregation, and had worked alienations among those that remained. There was no regular congregational list of names available, from which I might find out who were to be relied on for assistance in the work of reconstructing the society. During my twelve weeks' stay in New Orleans, I used a considerable portion of my time in calling upon such persons as I had reason to suppose were interested; and the names of these, between sixty and seventy in number, I placed on a list, with their addresses, as a help to any minister who may go there. The church edifice is large, well situated, and commodious. During my stay, the number of worshippers on Sunday mornings varied from one hundred to three hundred, — the tendency being to increase, — a considerable proportion of whom were strangers, or persons not hitherto known to those who were regular attendants. On Easter-Sunday morning we held a communion service, the first held there for five years, in which about forty persons joined.

In New Orleans, an able and faithful minister would find a large field for usefulness. Our brethren there, having applied to your Association to select a suitable laborer for their portion of the vineyard, look with hope to your interest in their condition. Their city is a large and growing, and must continue to be a large and growing, centre of population. Society there, as elsewhere throughout the South, is in an unsettled state. The gospel certainly carries a healing element for every unsettled and disordered condition of society. The principles of the gospel are always the same; but the administration thereof will be diverse in its modes, as the diversity of human circumstances demands. Now the question arises, Can our Liberal Christianity, in its Unitarian expression, be presented or administered in any and every condition of society; or must it be confined to particular communities, where previous training and



ANNIVERSARY NUMBER.

Terms: One Dollar per annum. Single Copies, 10 cts.
Postage, 12 cents a year, payable at the office of delivery.

THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VII.] JULY & AUGUST, 1866. [Nos. 7 & 8.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
26, CHAUNCY STREET.
1866.

JOHN WILSON & SONS, PRINTERS,] [CAMBRIDGE.

OFFICERS

OF THE

AMERICAN UNITARIAN ASSOCIATIO

Executive Committee.

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HENRY P. KIDDER Hon. SETH PADELFORD	*Vice-Presider*
Rev. CHARLES LOWE	*Secretary.*
GEORGE W. FOX	*Assistant Sec*
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Rev. CARLTON A. STAPLES	*Milwaukee, Wis.*
Rev. JOHN F. W. WARE	*Baltimore, Md.*

*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Stre Boston, where the SECRETARY may usually be found from 10 A.M. til P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lett *for him*, on business connected with the Association, should be addres *to him as* "TREASURER OF THE AMERICAN UNITARIAN ASSOCIA TION."

THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, JULY & AUGUST, 1866. Nos. 7 & 8.

FORTY-FIRST ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE forty-first Annual Meeting of the American Unitarian Association was held at the Hollis-street Church, Boston, on Tuesday, May 29, at nine o'clock, A.M.

The meeting having been called to order by the President of the Association, Hon. John G. Palfrey, of Boston, prayer was offered by Rev. Amos D. Wheeler, D.D., of Brunswick, Me.

The plan arranged for the meeting by the Executive Committee was stated by the President, and accepted by the Association.

The first business, then in order, being the choice of a Committee to nominate officers for the Association for the ensuing year, Rev. Dr. Wheeler moved that a Committee of Three be appointed for this purpose by the Chair; and the motion was adopted. The Chair then appointed to serve in this capacity, Messrs. William H. Baldwin and John J. May, of Boston; and Rev. Edward J. Young, of Newton Corner.

The Treasurer, Mr. Charles C. Smith, then presented the following, as his statement for the year ending April 30; and the Assistant-Secretary read the Report of the Auditing Committee, appended: —

1865. April 29.	To Balance, per account rendered to date . . .	$14,265.28		
1866. April 30.	To Amount of Receipts on sundry accounts; viz.,—			
	DONATIONS: From sundry persons and societies, for the general objects of the Association .	49,870.56		
	ARMY FUND: Amount specially contributed for this object	82.22		
	INDIA MISSION: Amount specially contributed for this object	686.00		
	ANTIOCH COLLEGE: Amount specially contributed in aid of this Institution	1,930.00		
	MEADVILLE THEOLOGICAL SCHOOL: Amount specially contributed in aid of this Institution	150.00		
	MIDDLE AND SOUTHERN STATES: Amount specially designated for use in this section of the country	2,079.50		
	WESTERN STATES: Amount specially designated for use in this section of the country . . .	75.00		
	NATIONAL CONFERENCE: Amount received toward the expenses of this Body. . . .	11.67		
	MONTHLY JOURNAL: Amount received from subscriptions and sales	1,795.02		
	MERCHANDISE: Amount received from sales of books, tracts, &c.	2,038.72		
	TEMPORARY INVESTMENT: Amount received from bonds, &c., held on this account . .	109,010.00		
	INTEREST: Amount received on Temporary Investments	6,082.87		
	INCOME OF GENERAL FUND	999.75		
	INCOME OF GRAHAM FUND.	717.08		
	INCOME OF KENDALL FUND	125.70		
	INCOME OF PERKINS FUND.	722.00		
	INCOME OF LIENOW TRUST-FUND	328.00		
1866. April 30.	By Amount of Payments on sundry accounts; viz.,—			
	NEW-ENGLAND STATES: Amount expended in this section of the country to aid in the erection of churches	$5,050.00		
	For missionary expenses . . .	3,337.50		$8,387.50
	MIDDLE AND SOUTHERN STATES: Amount expended in this section of the country to aid in the erection of churches.	$500.00		
	For missionary expenses . . .	5,615.27		6,115.27
	YONKERS CHURCH: Amount paid over at the request of contributors in New York . . .			1,000.00
	NEW-YORK UNITARIAN ASSOCIATION: Amount contributed in aid of this Body			3,000.00
	NATIONAL CONFERENCE: Amount paid toward the expenses of its first session			228.18
	WESTERN STATES: Amount expended in this section of the country to aid in the erection of churches .	$2,400.00		
	For missionary expenses . . .	6,747.53		9,147.53
	PACIFIC COAST: Amount of missionary expenses			2,847.02
	INDIA MISSION: Amount paid on this account .			2,784.67
	ARMY FUND: Cost of Books and Tracts for distribution in the Camps and Army Hospitals, &c.			3,991.17
	ANTIOCH COLLEGE: Amount paid over to this Institution			7,030.00
	MEADVILLE THEOLOGICAL SCHOOL: Amount contributed in aid of this Institution . . .			1,650.00
	LADIES' COMMISSION ON SUNDAY-SCHOOL [illegible]			88.45

		$190,919.37
April 30. To Balance brought down		$7,638.19

BOSTON, May 28, 1866. — The undersigned, a Committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1866, have attended to that duty, and report that it is correctly cast and properly vouched; that the cash balance in his hands on that day was $7,638.19; that the funds held by him on account of the Association are the General Fund, amounting to $13,100; the Perkins Fund, amounting to $8,000; the Kendall Fund, amounting to $2,000; the Lienow Trust Fund, amounting to $3,300; and temporary investments costing $26,258.75; and that satisfactory bonds and certificates for the same were exhibited to us, according to the annexed schedule.

WILLIAM CROSBY.
F. H. PEABODY.

REAL ESTATE: Cost of house in Chauncy Street		16,000.00
PROFIT AND LOSS: For sundry small items chargeable to this account		7.40
GENERAL FUND: Amount invested on this account		200.00
INCOME OF LIENOW TRUST-FUND:		
Amount added to the principal of this Fund	$37.50	
Amount paid to Treasurer of the Benevolent Fraternity of Churches	290.50	
		328.00
AID TO THEOLOGICAL STUDENTS:		
Amount paid to Students at Meadville	$372.00	
Amount paid to Students at Cambridge	200.00	
		572.00
TEMPORARY INVESTMENT: Amount paid for Bonds, &c., purchased on this account . .		90,483.75
INTEREST: For amount of accrued interest on Bonds, &c., purchased for temporary investment		2,887.18
By Balance carried to new account		7,638.19
		$190,919.37

BOSTON, April 30, 1866.

E. and O. E.

CHARLES C. SMITH, *Treasurer.*

[*Extract from Schedule annexed.*]

Amount of General Fund	$13,100.00
„ „ Perkins Fund	8,000.00
„ „ Kendall Fund	2,000.00
„ „ Lienow Trust Fund	3,300.00
Cost of Temporary Investments	26,258.75

The Secretary, Rev. Charles Lowe, then read portions of the following Report: —

FORTY-FIRST ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

The year which closes to-day begun under favorable circumstances previously unparalleled in the history of this Association. By the able and earnest efforts of the former Board, and the noble liberality of the friends of our cause, the present officers of the Association entered upon their duties, not cramped by a poverty of resources, and doomed only to look upon opportunities which they were powerless to improve, but with means at their command sufficient to enable them to engage with spirit in their work.

The first few weeks of the year were, however, marked with disappointment. The chosen Secretary, who as President had done so much to infuse new life into the Association, and who had so won the confidence of the denomination, that at the Annual Meeting they elected him in spite of his decided and unequivocal refusal, felt obliged to persist in his declination.

As soon as was possible, an arrangement was effected which seemed to the Committee the best then practicable for supplying the vacancy thus occasioned, and the organization of the Board was completed. This organization consisted in a division of the Committee into various subcommittees, to each of which a special department of the work was assigned, and whose examination and report was requisite in order to bring any subject before the Board for action.

It was not long after our organization that we were called again to meet a serious loss in the death of one of our number, who, while widely mourned and missed in the *many* positions of usefulness and honor it was given him

to fill, could have been nowhere more truly mourned and missed than on this Committee, to whose affairs he had always, since his connection with it, given his most hearty service, and who had learned to rely greatly on his wise counsels and his willing aid.

WORK OF THE YEAR.

It will be impossible, without occupying too much time, to give any thing like a detailed statement of the work of the year, which, however, it is less important to do inasmuch as the record of the meetings of the Executive Committee, which is regularly published in the "Monthly Journal," has already made this known. It will therefore be our purpose, in this Report, to give simply an outline of the work, mentioning in detail only more important or exceptional appropriations; and to mark out the general policy which has been pursued, with such suggestions as the year's experience may lead us to offer. We will first mention the more conspicuous or exceptional expenditures, and then consider the work under general heads, as indicated by the subdivision of the Committee.

ANTIOCH COLLEGE.

The first appropriation made, after the organization of the Board, was towards the securing of Antioch College. It is not necessary, in explaining the reasons for this appropriation, to speak of the importance of that institution; but it is interesting to repeat that the appropriation was made at a critical period of its history. It was represented to the Board, that, unless, before a day then close at hand, a given sum were raised, the opportunity of securing the College to liberal influences would be lost; and that, after

every effort, there was likely to be a deficit from the required amount. Under these circumstances, the Committee voted to give five thousand dollars, and to lend, if necessary, for the period of six months, ten thousand dollars more.

The loan was never called for; but the timely gift of five thousand dollars relieved the anxieties of the friends of the College, and proved, as they said, the key-stone of the arch, in the consummation of their difficult and generous labors. Afterwards two thousand and thirty dollars were paid in to the Association, with the condition made by the donors, that the amount should be immediately paid to the College; but this was in no proper sense a gift of this Association.

BUILDING IN CHAUNCY STREET.

It was immediately apparent, that the single room which was then occupied by the Association was wholly inadequate to the increased work that was to be done. It had to serve as the office of two secretaries, the meeting-place of committees, the place for packing books and tracts, the gathering-place for friends of the denomination, and the other uses which grew out of the work of the Association. Accordingly, the Finance Committee were instructed to procure more suitable accommodations. Many months were spent in the vain attempt to find a place the rent of which would warrant them in securing it; and they finally decided, as the best and most economical plan, to purchase the building in Chauncy Street which has within a few weeks been occupied for the purposes of the Association. The Committee believe, that, such is the rapid increase in the value of real estate in that locality, it is not unreasonable to expect that it will entirely offset the interest on the *investment*, and cancel our rent.

It is the hope of this Board, that, besides affording convenient facilities for the operations of the Association, these rooms may be of general service to the denomination. They desire, so far as the accommodations allow, to offer its conveniences to affiliated organizations connected with our body; to furnish here religious periodicals, and whatever may help make the rooms attractive to our brethren, both clerical and lay, who may desire to come together; and, in short, to make it answer in some measure the purpose which they hope, through the liberality of our people, may some time be more fully realized — in a yet larger and more suitable building — of a Denominational Home.

"MONTHLY JOURNAL."

The "Monthly Journal" has been more widely used than in former years, by not only furnishing it to subscribers, but by sending it gratuitously to persons in all parts of this country and abroad, — out of the denomination, as well as in it; pains being taken, of course, to ascertain those who would be likely to welcome it.

At present, 13,500 copies are issued regularly every month: 140,500 copies have been circulated during the year.

The "Monthly Journal" has been edited by the Secretary of the Association; and the plan has been followed in its management, which was submitted by him in the September number, by which it is especially devoted to the two objects of illustrating the doctrines of Liberal Christianity, and of promoting the practical purposes of this Association. There is reason to believe that it has been a valuable instrumentality, both in disseminating our views, and in bringing many to an acquaintance and sympathy with our workings, and so to helpful co-operation with us.

OUR DENOMINATIONAL PAPERS.

It was represented to the Board, early in the year, that the "Christian Inquirer" had been supported mainly through the liberality of friends of the cause in New York; and that there was need of assistance, in order to place it upon such a footing that it could answer the demands of the denomination. Accordingly, in August, the Board appropriated three thousand dollars to the Unitarian Association of the State of New York, with the understanding that the sum should be used for the better establishment of this paper.

A few months later, the "Christian Register" passed into the hands of an Association of gentlemen whose only motive in purchasing it was their interest in the cause of Liberal Christianity, and who were ready to incur the expenditure which an individual could not be expected to afford in order to make of it a first-class religious newspaper. These gentlemen did not ask for direct pecuniary aid; but they proposed that the Association should subscribe for a certain number of copies, to be used for distribution, as a missionary agency, under the direction of the Association. This the Board voted to do, and subscribed for fifteen hundred copies the first three months, and two thousand copies the next three months. The whole amount thus appropriated has been $2,275, and a full equivalent has been received in copies of the paper.

The improvement in these two papers — which the Association has been, so far, instrumental in aiding — has been one of the most gratifying results of the year. Neither of them has any connection whatever with this Association as its organ or otherwise; and the money advanced to them was carefully given in such a way as to avoid even the

semblance of a control of the papers, or responsibility for them. They are most important instrumentalities for our cause; but this Association receives and values their free and impartial criticism, as well as their able support.

Having thus mentioned the more exceptional appropriations, we proceed now to consider the regular branches of our work as defined by the subdivisions of our Board; and, first, that which is in the care of the Committee on —

PUBLICATIONS.

This branch of our work has been regarded as relatively the most important. The great scarcity of ministers has put a limit to the possibility of effort in the direction of missionary enterprise and the establishment of churches, and has compelled us to give more attention to the opportunity of influence which is offered absolutely without limit, through the instrumentality of the press. A variety of hindrances occurred, however, owing especially to the uncertainty as to the kind of rooms we were to occupy; so that a considerable portion of the year passed away before any definite arrangements were made. It was not until December that it was finally decided; and, in estimating the work accomplished, it must be regarded the work of five months rather than of a year.

The arrangement was, that the Association should take into its own hands the manufacture of its books, with the right also to sell or distribute them in any way (except to Bookselling Firms, with whom it should deal only in the way of exchanging publications); while it was agreed with Messrs. Walker, Fuller & Co., of Boston, and James Miller, of New York, that they should be the medium of offering our publications to the trade, and should have their imprint upon them; and such liberal terms were allowed

them as, together with their personal interest in the cause, should insure their efficient co-operation.

After the arrangement was concluded, a considerable time elapsed before much could be done. Many of our books were out of print, and no complete list could be offered. The first work was to issue new editions of such books, out of print, as it was deemed expedient to publish, including "The Altar at Home;" "Christian Doctrine of Prayer;" "Foregleams of Immortality;" "Theological Essays;" "Studies of Christianity;" Dr. Elliot's "Doctrines of Christianity;" "Regeneration;" "Wilson's Unitarian Principles confirmed by Trinitarian Testimonies;" "Seven Stormy Sundays."

Besides this, we have purchased the plates of the Works of Dr. Channing, and have issued an edition.

We have purchased the plates of Dr. Noyes's "Translation of the Prophets," with Notes (which the author carefully revised, and to which he added a new introduction of ninety-one pages), and have published an edition.

We have also purchased the plates of Dr. Noyes's "Translation of Job," and an edition will be published as soon as the residue of the former edition is sold.

We have purchased the plates of "The Formation of the Christian Character," and its "Sequel," by Rev. H. Ware, jun., and have published an edition from them.

We have purchased the plates of the "Memoir of Henry Ware, jun.," and shall issue an edition as soon as the residue of the former edition is sold.

We have received, from the late Rev. Dr. E. B. Hall, as his dying bequest, the copy-right of the "Memoir of Mrs. Mary L. Ware."

We have published a volume of "Sermons for Children," by Rev. Dr. A. P. Peabody.

We have published a volume entitled, "Truths and Errors of Orthodoxy," by Rev. J. F. Clarke, D.D.

We have received, as a gift, from the author, the plates of a volume of sermons, by Rev. Dr. Bellows, which will be published whenever a proposed revision is completed.

We have received, as a gift, from the Committee on Publications of the First Parish in Portland, the plates of Rev. Dr. Nichols's "Hours with the Evangelists."

We have in preparation an edition of Mr. Andrews Norton's "Reply to Strauss," with added notes considering Strauss's later objections.

We have purchased, for distribution, copies of Dr. Hedge's "Reason in Religion," and Dr. Clarke's "Hour that Cometh," &c.; copies of the "Memoir of the Controversy on 1 John v. 7;" copies of the Works of Dr. Dewey; and we have agreed to take, as a help to its publication, copies of Rev. Dr. Furness's Translation of Schenkel's "Charakterbild Jesu," whenever the work shall be issued.

We are aware that some have complained that we have not increased yet more largely our list of publications, and some which are no doubt worthy have been urged upon us; but we have preferred to err, if at all, on the side of caution, especially inasmuch as our list, as it already appears, is so varied and complete.

We have also published editions of thirty-two of the tracts in the old series, and of a tract entitled "A Statement of Faith;" and have purchased part of an edition of a tract called "What do Unitarians Believe?" by Rev. S. J. May; and have arranged for a new series of tracts, on important topics, to be prepared by some of the best writers and thinkers in our denomination. Seven of these have already been issued.

The distribution of these tracts has been gratuitous, and has been chiefly in answer to direct application, either from our own brethren who have desired them for circulation, or from persons who have wished to become ac-

quainted with our views. In all, over forty-five thousand tracts have been distributed during the year.

We have also taken and distributed a number of copies of the "Christian Examiner," "Monthly Religious Magazine," and "Sunday-school Gazette."

A large-paper edition of our army tracts was issued, in order to gratify those who might desire to keep in an attractive form what had served so interesting a use.

In regard to the circulation of these books, it remains to be seen whether the arrangement which has been entered on is the best; and we regard the action of this year as mainly experimental. Three plans were proposed when this arrangement was under consideration.

1. That the Association should include a Book Concern, and assume all the functions of a publishing house. This may yet be found expedient; but it had once been unsuccessfully tried, and it was not deemed advisable to attempt it, at least until the present gratifying position of our affairs as regards our annual funds shall become fully assured as a permanent condition.

2. That this whole department of our work should be given over to a regular publishing firm. This plan was decided against, on the ground that it would not be possible for an ordinary publisher to carry on efficiently such a business as ours, which, in order to realize its largest usefulness, must be, in a great degree, unremunerative.

3. The arrangement finally resolved on and effected. This, it was thought, would, in some measure, by combining, test the other two plans. On the one hand, the publishing firms would have every reasonable inducement to use their methods, giving us the benefit of having our publications on their catalogues, and introducing them to the trade; while, on the other, the Association could try the value of its own independent ways.

As soon as the books that had been out of print were ready, a catalogue of our publications was prepared, with the prices affixed. This catalogue was published on the cover of the "Monthly Journal," and sent, besides, separately to our ministers and others, accompanied by a circular, with the intimation that to any who would act as agent for the sale of our books, a liberal commission would be allowed. We have also, to a limited extent, employed canvassers to sell our publications.

As yet, comparatively few have interested themselves to aid in our efforts thus to circulate our literature (though perhaps as many as could have been expected in so short a time). But, wherever either a minister has earnestly undertaken it, or an active canvasser has gone, the success has usually been very great. In single societies, books to the amount of one or two hundred dollars have been very readily sold.

The fact is that the families of our own denomination are very scantily furnished with our religious books; and it only needs that they should be made to feel the importance of having them for themselves and their children, or for lending to others (as would be very easy if some one in every parish would take it in hand), and then that the books should be conveniently offered, — in order to create for our publications a very large demand.

But, outside of our own denomination, our books are meeting a welcome and exerting an influence which are very gratifying, and are increasing every day. As yet, this is not such that we can count on any considerable sale; but letters come to us from all parts of the country to assure us of the power which they are exerting where they chance to be read. In order to avail ourselves of the opportunity of influence which is thus offered, we have given our publications where they were likely to be of

service. These donations have been chiefly to libraries and institutions, but also (through Rev. Mr. Huidekoper and others) to individuals, in cases where it seemed advisable.

It is our design (as implied in the terms of our arrangement with the firms with whom we are associated) to effect exchanges of our publications for other books suited to advance the interests of Liberal Christianity; and we hope, in this and other ways, gradually to add to our list a varied and rich collection of other publications than our own. We repeat our belief, however, that at present, for the main purpose which we ought to have in view,— viz., that of extending and illustrating our doctrines of religion,— the books which we have are by no means inadequate.

The want of a well-selected literature for the young, for the use of our Sunday schools, has received the serious attention of the Committee; and, during the year, under the auspices of this Board, an association of ladies has been formed, called "The Ladies' Commission on Sunday-school Books," who have taken in charge the preparation of a list of books suited to Sunday schools.

The Committee look upon this movement with great interest and confidence, and believe that the result of the labors of this "Commission" will be of great and lasting service to our Sunday schools and our homes. The great thoroughness of their method renders the work necessarily slow, but all the more valuable. They have been induced, by the urgent request of those who are anxious at once to replenish their libraries, to furnish to the Secretary a partial list of books already examined and approved; but those who know their admirable method will not be surprised or impatient to learn that the preparation of any satisfactory catalogue will be considerably delayed.

The other principal work of the year — that of missionary enterprise, and of aid to churches — has been subdivided according to the locality. And first the

WORK IN THE NEW-ENGLAND STATES.

We deem this a very important section, as a field for our efforts. If we measure indeed by the promise of speedy and startling results, the estimate would be otherwise. There is the same difference in the social and religious, that there is in the material, soil: and whereas in New England we must pick out the unoccupied places between the rocks, and then, after hard toil, be content with moderate crops; in the West, the rich deep loam lies spread out in great acres, needing only seed in order to wave with a plenty nowhere else to be excelled. It is when we measure by influence, that New England holds the place of importance to us which we have affirmed. It has been estimated that one-third of the population of the United States can trace their origin to New-England parentage, and even this is hardly a measure of the influence which has in former times gone from it over the land. The direction of the stream of influence has not yet essentially changed. From New England, still go out school teachers, professional men, enterprising mechanics and farmers and merchants, who occupy leading positions in places where they go; and they are likely to be tenacious of the principles in which they were reared. Probably no New-England minister has been settled an average number of years, who cannot now point to former parishioners in almost every State in the Union. And it has been interesting to notice, that, in almost every instance during the year, where movements have been made towards the formation of a Unitarian Society, in any part of the land, the movement

has been started, and the appeal for aid been forwarded, by some men or women from New England, who wish to establish in their new homes the privileges of the old. It is thus with a view, not to sectional culture, but to the widest establishment of our views, that we are inclined to attach the first importance to our work in New England.

This work has been as follows: We have given aid, in support of preaching, to twenty-three feeble societies. We have aided six societies in building churches. We have supplied preaching, for one or more Sundays, in about twenty places where no Unitarian Society has ever been formed. During the summer vacations, we secured the services of many of our best ministers to perform missionary service, with very gratifying results. We have joined with the Maine Unitarian Conference in supporting a general Missionary for that State, whose whole time is devoted to visiting places where openings occur, circulating our books and tracts and papers, and such other work as occasion may present.

In other localities, settled ministers have been encouraged to go out to places accessible from their homes, having their own pulpits supplied by this Association. In some instances, promising societies have thus been organized; and we hope this service may be more generally undertaken by our brethren.

In certain cases, societies whose means are too small to enable them to give a reasonable salary to a pastor have been encouraged to unite with the nearest society of our faith, and share the services of one minister, by so arranging the time of service that he can attend to both. We think this plan may be tried with advantage in many places, and so remedy, in part, the lack of men and the inadequacy of ministerial support.

THE WESTERN STATES.

We have spoken of New England as a prominent source of the influence which is to shape the activities of our country, and the place where they are largely trained; but it is obvious enough, that the theatre where these activities are to be exercised must be more in other portions of our land, and especially in the West, with its vast territory and wonderful resources. We cannot consider the rapidly accumulating population of that great section without seeing how immensely important it is, that no opportunity should be lost of supplying every possible influence to shape aright the conditions by which its institutions and character are now being moulded and determined for generations to come.

Accordingly, the Committee have listened with interest, and responded so far as they have been able, to the appeals which have come to them from the West.

We have given aid to fourteen societies: we have employed, for longer or shorter periods, ministers as missionaries in various parts of the West: we have aided two societies in building churches: we have supplied preaching in twenty-six towns or cities where no Unitarian Society existed; in fifteen of which, it has led to permanent organizations. It would be impossible, without either making invidious distinction, or else lengthening unduly this Report, to speak in detail of these operations.

We have been compelled to withhold our aid from many more proposed attempts than we have been able to assist, chiefly from the impossibility of finding men willing and competent to carry them on; and some of those that were deferred are among the most promising of all. So that

the magnitude of the opportunity is by no means described by the statistics of our operations.

The results of our effort in the West have been varied, but, in the main, encouraging beyond our expectations. Indeed, where they have not been successful, it has generally been owing to causes other than a want of adaptedness of our views, or the reality of the opportunity. Every new attempt has helped to confirm our sense of the unlimited extent of the field which is open there for Unitarian Christianity.

We believe that the assertion is literally true, which was made by one, who, from his position and character and long acquaintance with the West, has the best right to speak with authority, — viz., that, in any place of tolerable size and with elements of growth, given a minister of fair ability, of true Christian character, and earnestness, and *persistency* (willing, that is, to stay through the period of discouragement which usually succeeds after the first excess of enthusiasm), and there is certain to be established a strong and prosperous Unitarian Society.

Among the encouraging incidents of this work, we would mention that the society in Winona, Minn., after using all reasonable effort among themselves to secure money to build a church, applied to us, and received an offer from us of a loan, without interest, for a term of years, of two thousand dollars; or, if they preferred, a gift outright of nine hundred dollars. The circumstances were such, that this appropriation was cordially made, and there was no reason why they might not honorably have received it; but, finding afterwards, that they might, by still further sacrifice and exertion, raise the money among themselves, they nobly released us from the obligation, and left us free to use the money for other opportunities.

This work at the West has been very perplexing and

difficult. Whatever of success there may have been in the management of it has been greatly due to the wise and unwearying service of Rev. C. A. Staples, of Milwaukie, who, as member of the Committee on the West, has generously devoted to this business an amount of labor which has been so great, that we consider it proper to deviate from our usual practice of avoiding personal mention of individual members of this Board. Feeling as we do the value of his service, we desire most earnestly to express our sense of the obligation he has laid upon us and the denomination.

WORK IN THE MIDDLE STATES.

In the Middle States, we have afforded aid to fourteen societies, and have employed, for longer or shorter periods, thirty ministers, as missionaries in connection with the various enterprises in which we have borne a part. At Ithaca, N.Y., — which is to be the seat of a large university, — we have supported preaching during the year, and hope to see established a Unitarian Society. In Vineland, N.J., and Wilmington, Del., movements have been started, promising a good result. In various other places, favorable opportunities exist, and have been partially improved. In Washington, the Unitarian Society had become so much weakened by the experiences of the last four years, that they finally leased their church, and abandoned the hope of sustaining by themselves the burden of a service. They applied, however, to this Association; and the result was the withdrawal of the lease of the church, and the sending, one after another, several of our ministers, who have supplied for them from December until now. The importance of the movement has been continually more apparent. The number of permanent residents who would support a

Society is comparatively small; but there are other elements which render this, as a missionary post, one of the most important in the country. There are visitors of influence and intelligence from all parts of the Union many of whom, during the past winter, have heard for the first time a Unitarian sermon, and have manifested great interest in our views. There are in the various departments several thousands of young men, many of whom would be gathered into a church of our faith, and some of whom have already formed themselves into a "Washington Unitarian Association," for the purpose of aiding in the spreading of our views. Other denominations have considered the place so important, that some of them are preparing to spend largely in the erection of churches and the support of preachers. Our own denomination, either through this Association or otherwise, must soon decide to what extent they are willing to do the same. The Board feel, that, at any rate, the assistance they have been enabled to give, during the past winter, has been fruitful of important results.

SOUTHERN STATES.

We have had the service, for a longer or shorter period, of eight ministers in the Southern States.

In Nashville, Tenn., a society was gathered by Rev. Mr. Sanborn, which was discontinued, for the time, only because of the want of a suitable minister to conduct it. Rev. John Ellis labored as missionary in another part of Tennessee, during a portion of the year.

In Richmond, Rev. Mr. De Normandie gathered a small society, and we have ample assurance of the value of his service. In Wilmington, N.C., Rev. Mr. Thurston has conducted a large free school, attending besides to various

duties growing out of the necessities of the people, white and black, and has usually preached on Sunday, either in the colored churches, or on board a government vessel. In Charleston, S.C., our mission was continued, under Rev. Mr. Stebbins, until circumstances occurred which have been fully explained in the "Monthly Journal," which led to its abandonment. In Augusta, Ga., Rev. Mr. Edes has, as our missionary, conducted evening schools for colored people; preached as opportunity has afforded; has performed much work as minister at large, and has edited a paper, called "The Loyal Georgian," which has exerted a good influence in the State. In New Orleans, the society has in part depended on us for aid; and, under Rev. T. L. Eliot and Rev. John Cordner, has been so strengthened and harmonized, that, with perhaps some further aid from this Association, there is every reason to expect that it will become an important centre of Liberal influence throughout that region. Besides sending these missionaries, we have through their hands expended in physical relief to the people at the South, black and white, a considerable sum of money, given to us for that purpose. We have distributed tracts and papers, and have placed our publications in several institutions.

We have arranged for the preparation of tracts suited for the freedmen, to be published by us, and circulated through the channels at our command. It was our hope, that, before now, they would have been ready for our use.

In estimating the importance of this work in the South, if we measure only by the success in the formation of societies, or by any permanent and tangible results, it has been comparatively fruitless. But we consider this a short-sighted view of work like ours; and our expectations, as fully explained in the "Monthly Journal" for December, have been *generally confirmed*.

ARMY MISSION.

Although the war had ended before the beginning of our year, the armies were only gradually disbanded; and the cessation of hostilities only gave to the soldiers, while waiting for their discharge, the more time and disposition for reading. The operations of many charitable associations, also, were too speedily suspended; so that our work in the army was at no time more active than during the early period of the present year.

PACIFIC COAST.

Indirect appeals had been made to us to send out a missionary to the Pacific Coast. Rev. C. G. Ames was engaged early in the autumn, with instructions to co-operate with Rev. Mr. Stebbins and the society in San Francisco, in case they should ask it; but, if they should not need and expressly desire him, he was instructed to act as missionary in that broad field which seemed to open in other parts of California and Oregon. He has been detained to act chiefly in aid of Mr. Stebbins; and recently, by assuming full charge of the society in San Francisco, has enabled Mr. Stebbins to make a visit to Oregon. Letters have been received announcing the result of this visit.

The Baptist and Methodist churches were thrown open to him, in Portland, in that State; and he preached three times every Sunday, during his stay, to crowded audiences. Before he left, a Unitarian Society had been formed, four thousand dollars in gold had been raised for the purposes of the organization, and an earnest call extended to one of the most valued of our brethren.

INDIA MISSION.

The Board have availed themselves of many opportunities to test the value of our India Mission, and are fully persuaded of its importance, and of the admirable fitness of Rev. Mr. Dall for that difficult position. Small appropriations have been made, in addition to the amount paid for the salary of the missionary, in order to enable him to use his printing-press for the circulation of papers and tracts.

THEOLOGICAL EDUCATION.

We have given for purposes of theological education, chiefly in connection with the institutions at Cambridge and Meadville, the sum of $2,222.

GENERAL MISSIONARY OF THE ASSOCIATION.

The work of the year has developed the great importance of having some minister of ability and discretion to go out under the direction of the Association as circumstances may require; and the Board deem it fortunate, that they have engaged for this important service Rev. W. P. Tilden, who will enter upon its duties as soon as he is released from his present connection.

It remains to offer some remarks and suggestions, growing out of the experience of the year; and, first, in regard to —

THE EFFECT UPON OUR CAUSE OF THE UNPRECEDENTED LIBERALITY ON THE PART OF OUR CONGREGATIONS, AND THE PROSPECTS OF ITS PERMANENCY.

It is gratifying to report, that, notwithstanding the large contributions to our funds, there never has been a year, since the beginning of our denomination, when so many

enterprises have been carried on, in connection with individual parishes (such as paying church debts, building or enlarging churches and vestries, increasing ministers' salaries, and the like), as during the year which has just closed. We said, "notwithstanding" the large contribution to our funds: it would be probably more accurate to say, *because of it.* Repeatedly have our ministers and laymen assured us, that the successful raising, in their societies, of the unusual amount, as their proportion of the general contribution, created such a feeling of confidence in themselves, and ardor in the work, that it was easier immediately after it to effect some long-desired project of their own. "There is that scattereth, and yet increaseth."

Moreover, in addition to what has been done in individual societies for their own benefit and increase, there have been given by our congregations for general uses, since April of last year, — Antioch College, $103,000; Christian Register, $15,000; Western Conference, $6,000; Boston Fraternity of Churches, $22,920; Children's Mission, $42,000; Sunday-school Society, about $2,500; Freedmen's Aid Societies, $30,000; besides other missionary objects, not easily reckoned, but amounting to several thousand dollars.

It was generally affirmed, that the second year's attempt would probably determine the fact, as to whether this amount of liberality could be permanently relied on. In order to secure this year's contribution, we have made no exertion, except to use, as wisely as we could, the money given last year, and to make known to the public exactly how we used it. We believed that our only part was to let our people see whether or not the work was such that they desired to carry it on, confident that if it approved itself they would not be wanting.

We would, however, gratefully recognize one great

source of help to us, — viz., that active participation of laymen in the affairs of the denomination which was inaugurated at the meeting in Hollis Street, in December, 1864, and organized at the New-York National Convention. Through most sections of New England, the delegates from our parishes to this Convention have been called together with the ministers; and to them our work has been explained, and they have taken measures to secure the collections from their churches. The President and Secretary of the National Council have also given us invaluable aid. Both have attended many of the local conventions to which we have referred; and they have given the whole weight of their influence and the powerful stimulus of their energy and earnestness, heartily and most effectively, in aid of our cause.

The result of the year's collections will not, in the aggregate amount, equal that of the previous year; but we think it, on the whole, even more encouraging.

Last year, the amount was swelled by a few very large contributions, which were known at the time to be excessive, regarded as annual collections: where these were then given, the sums this year have naturally been even smaller than would usually be sent. With the majority of our parishes, the sum this year has been an increase of last; and, what is more important, the work has been more nearly universal. In 1860, which was a fair sample of years before the war, only forty societies contributed directly to the funds of the Association. Last year, the whole amount was given by one hundred and forty-one societies. This year, thirty-seven have already given which did not give last; and, if present assurances can be relied on, there are few, if any, that contributed last year that will not join in the contributions of this. When it is remembered, that almost the whole list of Western churches

are omitted, as preferring to contribute to the Western Conference, whose whole operations are concurrent with ours, it will be seen that we are approaching more nearly to the realization of that unity of action, in the consciousness of which is the certainty of strength.

USES FOR MONEY.

The question is often asked, whether there is really an opportunity to use annually, with real advantage to the cause, so large a sum as one hundred thousand dollars.

In answer to this we would say, that, after such careful selection as the Board has exercised, the number of enterprises which we have encouraged, and to which we are either actually or virtually *pledged*, will require for the coming year an outlay of thirty-six thousand dollars. Reckoning on any thing like the last year's development of opportunity, we may estimate twenty thousand dollars as by no means an exorbitant amount to meet demands that we can hardly refuse to answer; leaving us little for such possible movements as present themselves to us as opportunities which we long to seize, but on which our means do not allow us to venture.

It would be easy to enumerate enterprises of this kind, already in mind, sufficient to require the expenditure of more than we dare to dream. Thus, the opportunity in the city of Washington is such that some of our wisest and most experienced men, who have examined it (men accustomed to weigh well their words), have declared (some of them with almost the earnestness of a demand), that, at the least, twenty-five thousand dollars ought to be given in addition to what will there be raised towards the erection of a church. Again, at Ann Arbor, there is

a similar pressing demand. The rare opportunity of influence is hampered and weakened by the want of a suitable place of worship; and our able missionary, with the opportunity of reaching many of the eleven hundred young men at the University, is earnest in his claims for a liberal expenditure there.

Nor are these, by any means, solitary cases. Many of our large cities and University towns are so ripe with similar opportunities that there come to us continually like appeals, with the almost certain promise that our most liberal outlays would bear fruit a hundred-fold. The Report of the Young Men's Christian Association, in the city of New York, estimates that there are in that city 111,091 young men between the ages of fifteen and thirty, drifted there from all parts of the country, with no homes, nor connection with any religious organization. This condition of things is, no doubt, paralleled in every such community; and it suggests to us — believing, as we do, in the fitness of a faith like ours to win those young men to higher views of life, to save and ennoble them, and to qualify them for the great service of their age — a possibility of effort which is almost paralyzing by the very intensity of its stimulus.

In fact, our opportunity for using money, with the almost certain prospect of ample return, is limited only by the want of men to engage in the work.

WANT OF MINISTERS.

The scarcity of men for the ministry is a matter which demands the serious attention of the denomination. On every hand, we are hampered in our work, and obliged to let slip opportunities for action, solely for want of men,

ordained of God, and full of earnest spirit, to enter upon them. It is hard to explain, satisfactorily, the causes which have led to this deficiency, when almost every other profession is overstocked. Undoubtedly, it is in part owing to the insufficiency of ministers' salaries, to the precarious tenure of their office, the risk of finding no occupation at all, the frequent uncomfortable dependence on the caprices of a few malcontents in a parish, and the other like circumstances which are so commonly enumerated. But, estimate these hindrances as highly as we may, there is no one of them, nor any combination of them, which need weigh against the Christian ministry to a young man of true earnestness and of *real promise*, — the young men whom alone we need. Such young men are sure to find a comfortable support, possibly an ample one, and, at any rate, an opportunity for usefulness, varied, as much as his own capacity will allow, by all the side avocations and philanthropic and social activities which connect themselves with the minister's office, — such an opportunity as no other profession can so readily place in his way.

That there are difficulties and trials in the profession it is useless to deny; but, in the fresh remembrance of these last few years, when so many thousands of our young men threw themselves, in the ardor of their patriotism, into all the dangers and privations of war, it would be wrong to suppose that these difficulties are what deter them. Much more likely is it true, as was said by a sagacious brother recently, that there is supposed by young men to be too much tameness and *too little of the excitement of difficulty* in the profession for them to be attracted by it. He said that the majority of the best young men at Andover Theological School go there *intending to be missionaries to the Heathen!* It was the love — natural to noble young men — of the excitement of danger and privation incident to

that life that won them to the ministry. No, it is not the difficulties of the profession that prevent it from being filled. It needs only that its opportunities be rightly understood — its opportunities for heroic self-sacrifice, for arduous and responsible duty, no less than for honor and pleasant service — in order to turn into it the laborers we need. It is for ministers, for Sunday-school teachers, for parents, to do a service to our cause by influencing young men, of the right kind, who may be within their reach.

In connection with this subject, we beg to add a suggestion in regard to the methods of preparation for the ministry. We believe, that one of the greatest sources of discouragement against entering the profession is the fact, that many able and excellent graduates of our schools, apparently well furnished and qualified, fail to please parishes, and to receive a settlement. We believe, moreover, that these men thus fail from a want of certain qualifications which are necessary to make them attractive; and that this want is, usually, the lack of that kind of practical efficiency, and those pulpit gifts, which are of more value to success in the profession than our present system of instruction seems to apprehend. These qualifications are just as susceptible of culture as any other of our faculties, and they are as truly important to the minister as the study of theology itself.

As regards the help which this Association can render in filling the ranks of the ministry, we counsel liberality in affording pecuniary aid to those who need it, while pursuing their education. But we would advise a careful exercise of this liberality. We would not give aid to those who, much as they may find it convenient, can do without it: not only because this is taking from those who need it more, but because the receiving of aid, though entirely consistent with true manliness when the need is real, is likely, if indulged without such absolute necessity, to

engender a spirit of dependence which is a blight on the character, and is almost the only evil quality which the ministry, as a profession, is said peculiarly to foster. And, secondly, we would only bestow aid upon those whom it is really advisable to encourage. We think there are many who have entered the ministry, and failed, who would have been eminently useful in other pursuits, and who would have been blessed by any hindrance or discouragement which should have turned them away.

With these points of caution, we deem it one of the best uses of our money to aid young men in preparing for the ministry; and it is worthy of consideration also, whether it may not be expedient to afford this aid, not only to those who are theological students, but to those who are in their preparatory studies, and who have a fitness and an inclination for the ministry.

A yet more important step, however, towards securing young men for our pulpits is that which has been prominently in view in several of the enterprises of the past year, — viz., supporting able ministers of our faith in places where young men are being trained.

IS THERE A LACK OF MINISTERS?

But we have often been met by the assertion, that we have already more ministers than can find places; and we are referred to the number of unsettled ministers on our January List.

We reply, that this list conveys a wrong impression, inasmuch as it includes among the unsettled ministers, not only those who are seeking a settlement in vain, but those who have had stated and more or less permanent engagements; those who, by reason of age or other considerations, do not care to preach; and those who have turned to other

vocations. Out of our three hundred and forty ministers, the number (so nearly as we can ascertain) of those not employed, who are really desirous of settlement, is fourteen. We doubt if any other profession can show so small a proportion of its members who are unwillingly out of employ.

We share in the regret which is felt, that some are thus unemployed, and among them those eminently qualified for the pastoral office. It is one of the inexplicable things connected with our oversight of the affairs of the denomination, that these men are not eagerly sought for by our parishes. But it is wrong to maintain, that we ought not to speak of the lack of ministers while these are unemployed. As well, when we hear the demand for settlers and laborers that goes out from America over all the world, bringing thousands upon thousands every year to pour over our great area, and develop our resources, and find for themselves and their families an occupation and a home, if we find, nevertheless, men in all our towns and cities, capable, intelligent, and willing to work, who, for some reason, have not drifted right, and cannot tell where to earn their bread, — as well might we point to them, and say, that this alleged demand for more population is all a fraud, and bid all this tide of prosperous immigration cease, until every one of these unemployed and unsuccessful ones shall have found a place! Brethren, the need is real! The field is white, and the laborers are few!

OUR POLICY.

It may reasonably be expected, that the first year of action, with reference to our enlarged scale of effort, should have enabled us to work out and state a certain line of policy as to future operations. If, however, our

year's experience has taught us any thing, it is that no such definite line of policy can be marked out and kept, and that every opportunity must be considered by itself, and with reference to the possibility of making it available. It is easy to say what it would be most desirable to do, and to make a scale of opportunities on the basis of their relative importance: but we must regard, not only the importance of the position, but the possibility of finding a man qualified to fill it; and it may be, that, when some opportunity of the first importance is offered, among those whom it would be possible to secure for entering upon it are only men admirably qualified for certain positions, but who, in one like that in view, would be sure to fail. Or again it may be, that in some place, considered itself of secondary importance, such an earnest spirit is shown, and such interest in a particular minister, that it seems almost a providential beginning when they apply to us for temporary aid. Many such reasons as these have caused us often to neglect what we knew to be the best openings, and to help and encourage those which were less important. So, again, as was represented in the last Annual Report, our province would seem to be, rather the possession and holding of important posts than the skirmishing, — such as is done so effectively by some other sects. And yet, the lack of men to hold such permanent posts; the peculiar adaptedness of certain men to do just this work of skirmishing; the opportunity of securing, for occasional service of this kind, settled ministers operating in regions near their homes; and the fact that we have abundant literature, which is so important an instrumentality in this method of activity, — these considerations have led us to adopt, to a considerable extent and with good success, the policy which we agreed, a year ago, was little consonant to our habits and our abilities.

Many other similar considerations may be mentioned: so that, in short, our policy has been to adapt our work, as far as possible, to the nature of our circumstances; and sometimes it has led to an utter contradiction of our theories of what is best.

OUR DENOMINATIONAL POSITION.

There is only one point more to which we desire to refer in this Report, and that is one which is now the object of general interest, — viz., our denominational position.

In England, some of the most prominent men of our body are strenuously advocating the relinquishment of our distinctive name, in order to secure a broader position. There are many in our own country who sympathize with such a desire.

The matter has been practically brought to our consideration by the fact, that, in almost every new movement towards the establishment of a Society, especially at the West, the gathering is composed not only of professed Unitarians, but of members of other branches of the Liberal Church; and it is natural to wish to satisfy the predilections of these, by organizing under some comprehensive name. Accordingly, in many instances, even where the Unitarian element has been the strongest, and where all the aid needed from without has come from this Association, the name "Unitarian" has been waived, and they have organized as an "Independent" church. In almost every such instance, the result has been unfortunate. Not only has there been a temptation to forfeit that positive character which is the essential requisite to religious edification, but misunderstandings and divisions, and signs of narrowness, have arisen, — such as could never have occurred if our distinct name and government had been

assumed, with the broad freedom and comprehensive spirit which its policy includes. And our experience has convinced us, that, even if we look only to the securing of the broadest Christian liberty, we shall be led to a more distinct and steady adherence to our own denominational independence.

We recognize with the largest sympathy all branches of the Liberal Church, of whatever name. We have usually refrained from entering places where one of them had pre-occupied the ground, unless there was room for both; and have encouraged the Unitarians to join the other movement, and be satisfied with that. In all the enterprises with which we have been concerned, we have encouraged such a course that it shall be understood of us, that, while positive and earnest in our Christian faith and purpose, there shall be no Church where more perfect liberty is found. We would not be *exclusive*, but, to the largest degree consistent with an earnest faith, *inclusive*. Further than this, we do not think it well at present to go. The time may come when a different course may be desirable; but now we believe, that our true course is not to yield, but to preserve and to strengthen our distinctive position!

The times are pregnant with new systems, all tending towards liberal ideas, each characterized and designated by some particular phase of experience and thought; while there is the great mass of the unchurched, some time to be reached by a rational faith, but not yet roused from the indifference which has been the first result of the breaking away from rejected creeds, and therefore now attached to no system, but nebulous and undefined. We concur in the belief and prayer, that, in the great Church of the Future, these may all be one. But, in order to this, the true course is not for each of the forming bodies or systems to

dissolve itself into the nebula! The course of development is not in the direction of nebulosity. It is rather for each of the systems to strengthen its own cohesiveness and importance. Then, whichever one of them it be that has in it the best elements of permanence and attractiveness, to that both the other systems and the nebula itself will gravitate, till it shall absorb, and, in turn, be modified by, all the rest. The union will not be nebulous, but compact of all!

Or, what if the result shall be, that, considering the differences of tastes and temperaments and habits of thought, a diversity is needed, and so the systems never merge, but remain distinct? It will only be following the analogy of the natural universe; it will not be inconsistent with true harmony: only, this will not be that of uniformity or identity, but like the harmony of the spheres!

In regard to the name "Unitarian," we have no such blind attachment to it as to fail to perceive, that many better names could be chosen; and, indeed, we should be unwilling to adhere to it, if we must accept its inherent meaning as a type or expression of our position. But, as with all other names, its etymology or analysis is nothing. *If it is the name for us as a religious body, then (just as if it were any other word) it means whatever we are or come to be.* There may have been a time when the name was a hindrance. Now it certainly has become a power; and not only have we no reason to be ashamed of its associations and its history ourselves, but we believe that under it, better than under any other, we can now go on to our work and our victories for God and the truth!

We submit this statement and these suggestions, with our fervent wishes for the prosperity of this Association.

After the reading of the Report, Rev. Charles Brooks, of Medford, rose and spoke as follows:—

REMARKS BY THE REV. CHARLES BROOKS.

Mr. PRESIDENT, — I rise with pleasure to ask if some action may not be taken by this Association in favor of the education of four millions of freedmen, whom slavery has kept in abysmal ignorance; and of a yet larger number of "poor whites," whom selfish slave-owners have kept in a state of degrading and ruinous duress. The plan is this, — to shower the manna of knowledge upon every inhabited acre of our Union, so that every mind may daily go forth and gather what it needs.

Distinguished members of Congress inform us, that the bill, now before them, for the establishment of a *Bureau of Education*, can be passed this year, if the people will send them petitions from every part of the country. Knowing this, steps have been taken, during the last six months, to send them; and I am happy to say, that letters, received from several States, assure us that the friends of the cause are preparing for a decisive movement. To mention a few facts: Four or five months since, we received, from a stranger in St. Paul's, Minn., a letter asking for our publications. They were sent; and, in a few weeks afterwards, the legislature of Minnesota memorialized Congress. A few days ago, we received a letter from North Carolina, asking for our draft of memorials. They were sent; and we may soon hear of a convention of five thousand freedmen at Wilmington petitioning Congress. Before Congress rises, we expect to get a million of petitioners. What step can they take so full of common sense, social justice, and American republicanism? Their lives and fortunes are bound up in the question. Drafts of memorials have been sent to the leading Colleges, Normal Schools, Union Leagues, Literary Societies, and Legislatures of the Union; and those heard from speak as Governor Curtin, of Pennsylvania, does in his letter, — that he will do all he can to aid the cause. He has made some sound and patriotic speeches in its favor; and our respected Chief Magistrate of Massachusetts writes us,

that he has read our memorial, and thinks it excellent; and then adds, "I see no reason why the legislature might not look into the subject, and memorialize Congress." The three thousand school-teachers of Massachusetts, who met in convention in Boston, voted unanimously to memorialize Congress. The National Teachers' Association, which met in Harrisburg, Penn., voted to do the same. State Educational Conventions, recently held in Illinois, in Michigan, and Indiana, have taken the same step; and we hope for a National Convention at Washington.

Thus we find, that, through Congress, the public mind begins to meditate upon the momentous problem of free schools for the United States; and the patriots and Christians, in Congress and out, who most fully comprehend the problem, are most fully convinced of the necessity of action, and that now is emphatically the fulness of time for the advent of this national benefactor. Slavery kept the word *education* out of our national Constitution: now four millions of freedmen ask for its introduction. They now ask of us bread: shall we give them a stone?

Let me close with this question: Will the American Unitarian Association join the company of petitioners, and memorialize Congress for the establishment of the Bureau of Education which is now under consideration by the House of Representatives?

At the close of his remarks, Mr. Brooks moved that a Committee of five be appointed by the Chair to take this subject under consideration, and adopt such measures as they might deem expedient to bring it before Congress. This motion was adopted; and the Chair subsequently announced the Committee, as follows: Rev. Charles Brooks, of Medford; George B. Emerson, of Boston; Rev. Frederick H. Hedge, D.D., of Brookline; John Kneeland, of Roxbury; and Benjamin Pitman, of Somerville.

The President then called upon Rev. John F. Moors, of Greenfield, to speak upon the aspects of our cause in the New-England States.

ADDRESS OF REV. JOHN F. MOORS.

Mr. President, — At the suggestion of the Committee, I have been asked to say something to the Association to-day respecting the missionary-work in New England, especially in the smaller towns and villages, where there is no Unitarian Society, or only a small and feeble one struggling for existence. I know it is very gratifying for us to hear how many societies have been established, during the past year, through the West; but I believe there is great danger that we overlook the demand that is made upon us here at home. There is always danger that we overlook that which is near, in favor of that which is more remote. Distance always lends this enchantment. We read and hear of these movements in distant States, and see only their most favorable and cheering aspects, when we know all about the discouragements of the society in our own village, all about its human and earthly elements; and therefore we always find it easier to raise money to carry on an effort in the West, a thousand miles away, than we do to raise money to sustain a society in our own community. It is not Mrs. Jellyby alone who never sees any thing nearer than Africa. There are a good many who are always inclined to this telescopic philanthropy; and it is for that reason that I want to speak an earnest word in behalf of the little societies scattered here and there throughout our New-England villages.

It may seem, sir, of very little consequence whether some struggling society in a little country village in Massachusetts or New Hamphire is sustained or not; but you will remember, sir, that from that little society there is going out every year, from its sanctuary and its Sunday school, a stream of young life to recruit the life of the great cities of the East, or to swell the tide that is filling the great West. When, sir, your missionary goes to the West, and attempts to establish a new society there, to whom does he go? on whom does he rely? where does he look for that nucleus around which his society is to gather? He looks first to the men and women of New-

England birth and education; to those who have received their intellectual training in our New-England schools; to those who have received their spiritual training in our New-England churches, and who, at the West, surrounded by material wealth, pine constantly for the sanctuary and the home of faith which they have left behind. I believe it was only last year that Mr. Staples, of Milwaukee, told us here that one half of his society was made up of people of New-England origin; and what is true of his society is true of the Unitarian Societies of the West generally. They look for their nucleus to the men and women of New-England birth and education. So it has been, and so it must be. To cut off these little societies, to let them die out for the want of a little timely succor and sympathy, is to dry up the very sources of the life of our friends of the West; it is to deprive your missionary at the West of the very materials on which he is to depend for the success of his work.

There is another consideration. We hear a great deal now of the dissatisfaction there is in existing churches in regard to the old forms of worship and the old creeds. I suppose there is a great deal of that dissatisfaction. I see the signs of it almost every day, especially among the young men with whom I am brought into contact. I suppose there is this dissatisfaction; and I suppose there is quite as much of it, if not more, in New England than there is anywhere else in the country. So far as we depend upon that dissatisfaction as an element of our success, we find that in New England as much as we find it anywhere. So far as my observation goes, there is not a single village in New England where there is not a large liberal element that wants to be organized, and wants expression; and, so far as I can judge, there is hardly a town of any considerable size in New England where a Liberal Society might not be established at a much less cost of time and labor and money than in towns of corresponding size out of New England. Look at Montpelier, as an illustration. Two years ago, no one ever thought, so far as I know, of having a Unitarian Society there; but our Brother Allen went there, less than two years ago, hired a hall at his own expense (with no call from any man, but with a call from the living God), and now he has a

prosperous, live society, and a beautiful church edifice, — the best in the town. What he has done by his devotion, by his energy, and his tact, other men, with like elements of success, could do in very many other places.

Then, there is a large and increasing number in all our country towns, who are outside of all church influences. We have a duty to them; for there are multitudes of these men, whom we can reach, who will be drawn to us when they are repelled from others. It is our work to go out and reach them, even though we must go to the hedges and by-ways to find them. Even though they may lack culture, we must go to them, because we have the everlasting gospel to deliver. We must go to them, because they have souls to be reached, instructed, lifted up, and saved.

But the great question, after all, is, How are we going to accomplish any missionary work in New England? One of the special means by which this is to be done, is by the liberal circulation of our religious literature. I believe, we have a literature that is worthy of a very extensive circulation; but its character is such, that it appeals very largely to the men and women of culture. We need a class of literature that shall appeal more directly to the great mass of the people around us. I will not say, that very much of our literature is over the heads of the people; but it seems to me, that it often is not in the direction of the people's thought. As I understand it, our young men and our young women are drawn one after another into revival meetings, and they are sought out by men and women of the Orthodox and Episcopal Churches, and attempts made to proselyte them to other modes of faith and other forms of worship. What we especially need is something that shall meet more directly the demands of the religious life among our young people. It seems to me, that there are two books that we ought especially to circulate throughout the length and breadth of New England. One is that old but good book of Dr. Ware, upon the "Formation of Christian Character;" and the other, Dr. Peabody's book upon "Christian Doctrine." I should depend more upon these two books for good, in any of our country towns, than almost any others, — than any others, indeed, that I know of.

Then let me say, too, that a great deal can be done by judicious efforts in preaching in towns where there is no religious society. Let it be done by a settled minister in the neighborhood; you, sir, sending some one from the Association to supply his pulpit for the time. In that way, a great deal of good can be done. Then let there be found, in all our towns, some man or woman who will consent to be the nucleus around which the Liberal element shall be gathered, and who shall receive our literature, and see that it is circulated. But, after all, I suppose that the great want among us all to-day — what would do us more good than all else — is an increase of the religious life. We have heard a great deal, these few years past, about raising money, — and none too much, I presume; but we must all be assured, that the mere raising of money, and spending it, are not going to build up living churches. We must have more of the religious life in our pulpits and in our pews; and, when we have that, we can depend upon that to secure the home; and, when the home is secured, we may hope that this demand for ministers, of which we hear so much, may be met and answered.

The President then called upon Rev. Alfred P. Putnam, of Brooklyn, N.Y., to give some account of the condition of our denomination in the Middle States: —

ADDRESS OF REV. A. P. PUTNAM.

I am asked to speak of our cause in the Middle States. Others, who have resided in that section of the country, could speak from longer acquaintance and wider observation than myself upon this subject. I have only been there about two years. Yet, from my residence in Brooklyn, and from various missionary excursions I have taken into New-York State and New Jersey during that time, I may possibly have something to say which will not be regarded as unsuited to the hour and the call.

Let me say then at the outset, that much has been done

of late, in the Association and in our own churches, to give a new impetus to our cause in that section.

Our ministers of New York, Brooklyn, and vicinity, have formed a Pastoral Association to meet once a month for fraternal intercourse, and to attend to various matters of business pertaining to the welfare of our churches, and to Liberal Christianity in our neighborhood. These meetings have been well attended by the brethren, and have been found pleasant and profitable.

There has been formed, also, a Sunday-school Teachers' Association, to which belong the superintendent and teachers of our New-York and Brooklyn Sunday schools. The pastors of the churches are also members, and have been actively interested in the organization. Regular meetings have been held for discussions of questions and subjects bearing upon the cause of Sunday schools. These meetings have been held alternately in New-York and Brooklyn, and have invariably been attended by a good representation of our teachers from both cities. A new and helpful interest has thus been awakened amongst us, in the Christian instruction of the young.

During the winter, a series of lectures by the ministers of our churches has been given at the Cooper Institute, with a view of interesting people in the city of New York more extensively in the doctrine of the Liberal Faith. These lectures were attended by audiences ranging from five hundred to fifteen hundred. During the eight evenings of the course, about five thousand of our tracts were distributed at the door of the hall. The series was considered a marked success, and has been the subject of much attention and remark in our community. The lectures were subsequently repeated in Brooklyn; and are now, each Sunday evening, continuing their mission in the little church at Yonkers.

The "Christian Inquirer" has during the year changed (it is believed, for the better), its outward form; and now enriches its columns with the productions of a fresh corps of contributors, while it is still written for by the pastors of our several churches. It is under the immediate control of an editor, whom the New-York Association employs to write for it, and

gather materials for its weekly issues. We think that no one of its constant readers can fail to be struck with the fresh, strong, liberal, and racy tone by which it is now characterized. Its subscription list is constantly, although gradually, increasing. It is hoped that agents may soon be employed to extend more widely its circulation.

The office of the "Christian Inquirer" is now no longer at 111, Broadway, but has been removed to the bookstore and publishing establishment of James Miller, 522, Broadway. Here also is the office of the "Christian Examiner," and here too is kept a large assortment of the books and literature of our denomination. Mr. Miller's store is thus constituted a kind of headquarters of our Liberal Church in that vicinity. Enterprising, public-spirited, gentlemanly, and interested in the wider diffusion of our faith, as he is, Mr. Miller will not fail to render our cause a signal service; and well deserves the cordial sympathy and generous patronage of all our friends who can find it in their power to extend him their encouragement.

It is a decided advantage and comfort to us thus to have these varied interests centred at such a place, and to feel that we have such a pleasant denominational resort and finely-situated rallying point. In the work which we ought to do in those two cities and in the Middle States, it will be found a convenience and help of great importance. No effort we put forth to strengthen ourselves in that great metropolis should arouse any jealous fear in the East. Here the Liberal churches are strong and numerous, and such they must inevitably remain. There our churches are flourishing indeed; but they are few. They ought to be doubled in number to-day; and might be, had we only the right men to come and preach to the large numbers who would gladly hear. There are New York and Brooklyn, the one with a population of 900,000, and the other with a population of 400,000, with more than half of the whole still practically unchurched, having a multitude of not less than 200,000 young men between the ages of fifteen and thirty. What a place is this for our missionary enterprise! My friends Bellows and Osgood can tell you better than I, how all important it is that New York should still more be made to feel the

aggressive power of our faith; while I know that were a good, able, earnest man to go to Brooklyn, and begin the work of founding a third church of our name in that city, some two or three miles from the river, he could hardly fail of success.

If now we go beyond the limits of these two cities, the indications are also of a most encouraging character. Our long-established and prosperous churches in the several States, I need not refer to. But there are smaller societies and new movements that should not be passed by. There, for instance, is Yonkers. A little more than a year ago, it was without a minister, and burdened with nine thousand dollars debt. Some of our churches assisted it in its struggle to free itself from its burden. The effort was successful, and the little church called to its pastoral care one under whose lead and influence it returns this spring to the treasury of the American Unitarian Association the sum of $350. Our Rochester friends, stimulated and aided by one who has returned to them after a long interval of separation, have rebuilt the church that was wasted by fire, and are now happy again in the enjoyment of their own chosen pulpit ministrations. At Ithaca and Ilion, in New York, Unitarianism has been preached for the first time during the last year; nor would it be difficult to establish in both places a Unitarian church, if men could be found to settle there as permanent laborers, and to continue the good work that has been so cheeringly begun. Ithaca, especially, presents a fine opportunity to us, as containing, in its population of seven thousand, a good number who are friendly to our views, and as being the future seat of the State University, projected by Mr. Cornell, a resident of the town. The Association has sent its missionaries to preach in Vineland, N.J., and Wilmington, Del., where, in each place, twenty or thirty families have been found interested in our views, and ready to do all in their power to aid in organizing a Liberal church. Several of our leading ministers have also supplied the Unitarian pulpit at Washington, during the winter, where they have created an unwonted interest in the truths we hold so dear. Northumberland, Pa.; Germantown, Pa.; Albany, N.Y.; and other places in the Middle States,— have witnessed also an increased development of Unitarianism

under the ministries and fostering care of our excellent brothers laboring there.

But, when we think what a vast field Providence opens to our denomination in that section of the country, we feel almost ashamed to mention, as we have done, these (comparatively speaking) insignificant things that have been accomplished. The opportunity presents itself, not alone in the cities of New York and Brooklyn, but throughout the Middle States.

New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, embrace a territory of 111,796 square miles, and a population of about nine millions of souls. Yet although it is so vast in extent, so populous with inhabitants, and so characterized, as it is, by all the elements of our higher American civilization, there are to be found within its limits only some twenty-five churches of our own faith. New York has sixteen; Pennsylvania has five; New Jersey has one; Maryland has one; Delaware has one; District of Columbia, one; if we include in this list the new movements at Vineland, Wilmington, Ithaca, and elsewhere. In these States, other denominations have 12,784 churches. We have only twenty-five. A population of about nine millions in several of the old, free, enlightened States of the North; and yet only twenty-five religious societies that bear the Unitarian name, or that are enrolled in our denominational record!

And yet there are scores of places in the Middle States where Unitarian churches could be successfully planted to-day, could men be found to preach; places where, as yet, no Unitarian churches have ever been known. It is hardly too much to say, that a Liberal church could be founded in almost every large town or city in the North. In New York, there are ten or twelve towns or cities, that range in population from ten thousand to twenty-five thousand, where there is not a single Unitarian society; but where individuals or families are known to reside, who are in sympathy with our views, and who would be glad to hear them preached. Such are Utica, Oswego, Newburgh, Poughkeepsie, and others.

In New Jersey, there are almost as many towns and cities of equal size, of which the same may be said.

A still better opportunity is doubtless open to us in Pennsylvania. It should no longer be the case, that such a city as Philadelphia, with a population of more than six hundred thousand, should have but one church of our communion.

When I was in Vineland some weeks ago, a friend of the new movement there told me he had not known of there being other Unitarians than himself and family in the place, when one day he chanced to speak of these matters to a neighbor; and, to his surprise, found that he also shared the Liberal view. They wondered together, if they could find others who thought as they did. They made the effort, and succeeded. Then they began to talk about forming a society. They organized a Sunday school, applied to the Association for preachers, and thus sprang up the vigorous and hopeful movement there, to which reference has been made. Yet Vineland has a population of only seven thousand.

It shows what might be done, and what ought to be done, in other places. For scattered through all the towns and villages, cities and hamlets, of the Middle States, and all the Free States, are those who sympathize with our views; and who either stay away from church, or else go to church under protest. The first class; having outgrown the dogmas and creeds of other years, can find no comfort in hearing them still set forth from the pulpit; and therefore they fall out of the habit of church attendance. Many of these are consciously Unitarians, and others are unconsciously so. When they chance to listen to the words of our preachers, the word meets with a glad and grateful response in their hearts. This is the form of Christianity which seems rational, and they joyfully welcome it. These are our brethren in the Lord; and we are under peculiarly strong and affecting obligations to reach them and help them, if we can.

The other class think and believe the same, but still attend the churches of other denominations. There are no Unitarian churches within their reach. These they would prefer to attend; but they cannot. They feel that they ought to go somewhere. They must have a place of worship for themselves and their families. Perhaps, indeed, they are members or

communicants of the churches with which they are associated. They have subscribed to the creed. Yet they do not believe it. They have come to reject what in honesty they once accepted, or else they have outwardly accepted it, while inwardly they disbelieved it. It may be that they were swept into the church on a strong tide of emotion, as many are swept in now under the influence of a revival, only to find at last, that they did not sufficiently consider to what they were giving their assent. Perhaps the minister lent his aid in making the creed seem less formidable than they now see it to be. Parental influence, family associations, numbers, fashion, prestige, — all combined, perhaps, to give their help. Now there is the consciousness that all is not right. No ingenious effort to accommodate the mind to the creed, or the creed to the mind, can make it right. There is a lie somewhere. There is no rest for persons like these; and there is no real truth in them until they sunder the tie, and stand right in the sight of their own conscience and of God. There are throughout the country (who can doubt it?) immense numbers of this class, who, were more liberal churches placed within their reach, would gladly avail themselves of the opportunity. Unitarianism has towards all these a vast mission to fulfil, in restoring right relations in the religious world, and in giving peace and comfort to thousands on thousands who are now suffering under the awkward circumstances and the twinges of conscience which I have described. The Middle States, as well as other parts of the country, present their claim for such a service on the part of our body. The leaven of Liberal thought and feeling has more and more extended its influence throughout that section of the country; and the time is now come for our churches to do their divinely appointed work.

Let it not be thought that all this is urged with a view of merely adding to the list of our Unitarian churches, and swelling our outward denominational triumphs. Leave the gross, unspiritual thought to those who are capable of it. Here are multitudes of people, some of whom are inadequately ministered to, and others of whom are not ministered to at all. Other churches cannot reach them, — cannot satisfy them. In the providence of God, the Liberal Church it is that has in

trust the glorious faith which they need, and desire to enjoy. It is not to gain any vulgar sectarian victory, but to do good to human souls, that we engage in this missionary enterprise. One additional church increases (by so much, to be sure) the number of our churches, as given in the "Monthly Journal." But it does more and better. It gathers in the unchurched and dissatisfied families and individuals of the place where it is founded. It ministers to them of God's truth, and opens to them the precious consolations of religion. It furnishes a sacred home for them and their children and their children's children, to keep and comfort them in the way of life. There is no better way of doing good in the world than by planting churches where they are needed, and supplying them with faithful pastors. What we need as a denomination is still more of the spirit of Paul, who, glowing with heavenly zeal in the work of his Master, thought it no vulgar or worldly service to go forth into the nations, and establish, wherever he could, churches in the name of the Crucified; and not until we catch the same spirit and enthusiasm, — the enthusiasm of humanity, — shall we be worthy of our heritage and our calling, while it will be given to others to enter the field, and gather the mighty harvest which we refuse to reap.

The cry comes up stronger and yet stronger, every year, for men to enter the ministry and to engage in the work of preaching our glorious faith in our country. When we see what fields are open to us, and how urgent the appeal, we are stirred with a kind of divine impatience; and feel like collaring every young man of noble promise whom we meet, and marching him into the ranks. We ought — we ministers — to go home, every one of us, and preach to our people on this subject; and see if we cannot induce parents thus to consecrate some of their sons, and the sons themselves voluntarily to turn from the allurements and emoluments and honors of secular life, and devote themselves, in such a country and age as ours, to the proclamation of a rational and liberal Christianity, and to the redemption of the world from sin and error.

One word more: There is a mission in the Middle States which has all-important relations to the country at large, and

which ought to enlist the interest and support of our whole body. Our brethren who have been at Washington all agree, that an opportunity is afforded us there at the capital, such as never before has been given. With a population of more than sixty thousand, with six thousand clerks connected with the various departments of the Government, with the assembled rulers and legislators of the people, gathered from all parts of the country, it presents, under the new order of things, a most important point for missionary effort. The words there spoken, the influences there imparted, are borne back to every part of the nation by visitors and officials. The Congregationalists and Methodists are already moving to establish missionary churches there, of their respective faiths. The Liberal Church of America should do the same, building a handsome edifice, and supporting the best preaching there we can command. This seems the one immediate and most pressing duty of the hour, — a duty urged upon us by a just feeling of denominational pride; an honorable desire to be represented there with other sects at the capital of the nation; and a sacred wish to make our common country the complete possession of Him whose right it is to reign.

ADDRESS OF REV. J. F. W. WARE.

Rev. John F. W. Ware, of Baltimore, said: I am not one of the regularly appointed speakers. I had no thought, when I came into the house, of speaking before this Association, at whose meetings I never yet have spoken: but the manner in which, apparently, the work has been laid out, shows me that we of the South are somewhat "left out in the cold;" and it seems to me to be incumbent upon me to say a single word with regard to that part of the country, and of the prospects and interests of Unitarianism in it.

I am the only one of the Unitarian clergy, located in that region of country called the Southern States; and I think that my position affords me some opportunity of seeing and knowing things as they are, and things as they are to be. In the city of Baltimore, we have to contend against the indifference of a large portion of the religious community, who are satisfied with

things as they have been; and I think that what is true of Baltimore is true of the South in general. There is not that spirit of religious interest and inquiry at the South, that there is said to be at the West; there is not the same opportunity to be heard there, that there is at the West. We have also to contend against our name. There are two things that operate fearfully against our faith at the South. In the first place, its doctrinal name, — "Unitarianism;" and, in the second place, its political name, — "Unionism." The two things that meet me daily and everywhere are these two facts, — that I am a Unitarian, and that I am a Yankee. There is no foothold in the South, to-day, for the Unitarian faith. You were told here, a year ago, by one who has more years than myself, and more power of public speech, that the South was waiting to embrace our form of truth. It is not so. Before the truth, as we hold it here, is to make its way into the ears — much more the hearts — of the people of the South, we have to send to them the spelling-book and the newspaper. They have got to be educated up to a point where they shall be ready to hear; which they are not to-day. I have had, in the city of Baltimore, during the last winter, a large number of the prominent representatives of other denominations to hear me. Casually looking over my little parish record-book the other day, I noticed this fact, that, of the number of families now connected with our society, there are thirteen who were not of it when I went to them, eighteen months ago; and, of these thirteen, some have been drawn to me because I am known as an unqualified Yankee Unionist, and others because they have outgrown the faith of the denomination in which they were brought up. There are in that city to-day, and there may be found in other places, I doubt not, many persons who are with us in faith, if they only knew it. And there is still another class, — those who are with us in faith, but who do not dare to take the name "Unitarian." I have had persons come to me, and say, "I believe what I have heard from you, but I cannot take the name of Unitarian. My friends are against it; my position forbids it." The name is against us, — decidedly against us there. There the position I have to assume in the community, I think, is this. It is the

position of my fathers: it is the old fight to be fought over again, that has been long ago fought and settled in this part of the country. The thing is to be begun at the beginning, and carried out in the old way. The intensity of prejudice, the intensity of ignorance, the intensity of the hatred of us, would surprise those of you who live here in New England. The names that are applied to us in the pulpit, Sunday after Sunday, would astonish you.

A single word upon another point. We hear a good deal about this matter of denominational literature. I think that what was said by Mr. Moors is particularly true. What we want is something that shall reach the wants of the common people. Our tracts are admirable, as far as they go. They are admirable for twenty-five years back; they are admirable for certain classes of minds: but what we must have, down South at least, is a very different kind of statement from any we have had yet; and I wish any of our ministers or laymen or lay women who may be here, and who know how to do it, would give us brief, pointed tracts upon the theological and practical truths of Unitarianism; and, if they will let me have them, if they will put them in the steamboats and hotels and everywhere, I promise you they will be read. I am amused, notwithstanding the bigotry of the city in which I am located, to find how many there are who will read Unitarian tracts and Unitarian truth, provided they do not know it is Unitarianism.

Mr. President, you must excuse me for having intruded upon the meeting. I could not sit still, and say not a single word for the South, — a word for the South in the form of saying, that it is at present hopeless ground for us to enter in and occupy.

The President then called upon Rev. Charles C. Everett, of Bangor, who spoke as follows: —

ADDRESS OF REV. CHARLES C. EVERETT.

I have been requested to say a word in regard to that great difficulty which meets us at every point, which was dwelt upon so eloquently in the Report to which we have listened, and

which, I believe, has been referred to by every speaker who has spoken this morning, — I mean, the lack of ministers. I know this want exists in my own State of Maine. You can go through that State, and find place after place where the people will say, "Give us a good minister, and we will start a society;" but they say, "If you cannot send us the right man, there is no need of doing any thing." Now what is the trouble? How can we get men into the ministry? Looking at the question in general, the difficulty would appear to me rather, how to keep young men out of the ministry; for I believe that there is no profession that offers to the young men of this country any thing like the opportunity for labor, or any thing like the reward of labor, that is offered by the Christian ministry. For myself, I tried to keep out of it. I tried the law, and I tried medicine (so far as the study was concerned), but they were too far inland: I wanted to be down on the shore, where I could look out upon the great infinite ocean, and hear its murmurs ever in my ear. Man is called the temple of God; and whatever serves man is noble. It is noble to attend to his outward structure; it is noble to advance the civilization in which he lives: but, if man is a temple, it seems to me the noblest place is inside, where the worship is going on, to have a part in that. During the war that has just closed, except a position on the field of battle, I knew of no place throughout the country so fitted for work as the pulpit. Then look at the rewards of the ministry. I will name only one, and that is, that the minister sees the best side of the world; he sees the best side of human nature. To him, hearts open themselves. Why, every suffering heart — that looks to the world, cold and black and dismal — opens to him; and he sees a beautiful flower, and scents the very fragrance of heaven.

Now, why is not our profession crowded? If we were to try to keep men out of the profession, how should we do it? I will tell you some of the methods. I think one method would be, to keep the ministry on such salaries that the questions, "What shall I eat, and what shall I drink, and wherewithal shall I be clothed?" should be for ever suggesting themselves; that they should have to seek for the things wherefor the

Gentiles seek, more anxiously than the Gentiles themselves. (Laughter.) And another thing I would do. I would have the minister put into his church on Sunday afternoon, while his congregation were taking their naps at home, — except the very few who prefer taking their naps at church. (Laughter and applause.) I would wind him up, and set him going, as nearly as possible like one of the Hindoo praying-machines. And another thing I would do. I would do all in my power to take the spirit out of our theological seminaries. I would talk of them as if they were cold and dead; as if, instead of being the very nurseries of our youth, the very hope of our faith, they were so many burdens that we had to carry. I would do these and other things. But, friends, I ask you, if I have not described very nearly what the Church has been doing? I ask you, suppose eight-tenths of the ministers of New England even, were to die to-morrow, so far as their salaries are concerned, — would they know what was to become of their families? Should eight-tenths of the ministers of New England become disabled to-day, where could they look — so far as any thing they may have accumulated out of their salaries is concerned — for any support for themselves? Now, this may seem a small matter; but it really is an important one. I do not think it is because our parishes are illiberal. They are fond of their church: they are fond of their ministers; but they are fond of their ministers at their work. You know Lord Byron could not bear to see a woman eat. It was not because he objected to providing what she was to eat, but he thought she was too ethereal to eat. That is the way the people look upon their ministers. They look upon them, and think of them, as a sort of cherubic beings, with mouths for praising God and talking, but with nothing under their mouths to be filled by them, — *vox et præterea nihil.*

I do not say these things by way of complaint. In these days of great beginnings, it is no time to complain. But one question is fairly put, — "Why do not young men come forward in the ministry?" And that question must be fairly answered, — "Because there are no inducements for them." You say this makes them cold and calculating. What is more

uncalculating than love? And yet we are told by statisticians, that the marriages in Great Britain depend on the price of corn. What was more uncalculating than patriotism during the last war? And yet, without the bounty, where would have been the soldiers? It was not avarice; it was not love of money, in many of them: but they felt, that, if they perilled their lives for the cause, it was due to them and their families that they should be cared for when they were gone.

Neither is this want in consequence of any lack of religious sentiment in the community. Although in former times men pressed forward to the ministry more eagerly than now, although they pressed forward into it under greater trials and difficulties than now, yet, I believe, however paradoxical it may appear, that it is because there is more religion now than then. What I mean is this: Men saw God only in one direction; they saw only one way of serving him; and conscientious young men would be driven along that one path, without regard to any thing else. But now, the constant burthen of our preaching is, "You can serve God any way; you can serve him in the counting-room; you can serve him on the farm, or wherever you may be; you can serve him as effectively in one way as in another." That is the theme of all our preaching; it is the grand truth which this age has to impress upon the hearts of men. But do you not see, that this takes off something of the pressure which drives men into the ministry? You have to offer other inducements to show them why they should take this course rather than another. At the same time, I admit what has been so strongly urged this morning, — that we need a more intense religious spirit. We need, not only to believe, as we do, that God is in all and through all; but we need also to believe and see and feel that he is *over* all. We want to have burned into our Church this great thought of God, so that the men and women of the community shall be like men who have looked upon the sun, and can see nothing else: it is burned into them. We want men who have this thought of God so burned into their souls that they cannot escape from it. Then we shall have ministers. I believe we ministers preach too much about religion, and too little religion. We need to go

behind the minister. We need the consecration of home. We need, as ministers, men who have learned to pray by their mothers' knees. I believe, if not in "the apostolic succession," in a transmission of the Divine Spirit, by a more sacred medium than a bishop's hands. I believe in the consecrating hands of praying mothers. That is what we need.

This religious spirit we need to educate. We need to do away with what I intimated, just now, is one great difficulty, — viz., the suspicion of our theological schools. I will not dwell upon this point: but I believe, that, while Methodists and Freewill Baptists are exerting all their influence to found seminaries for educating their ministry; while they are leaving behind them, as an exploded idea, the theory that an illiterate ministry is the best, — we Unitarians want to go back to an uneducated ministry. At least, I do not see what choice there is for us. We cannot have our seminaries under better guidance; we cannot have them better placed; we must take their results as they are, or we must do without them. And we need other seminaries. There is Antioch: that will do a good work. But we need more Antiochs. I have had put into my hands, within a few days, a paper (which I shall, at some other time, hand to the Secretary of this Board) giving an account of a university in one of the Western States, which has been built at an expense of more than sixty thousand dollars, which has a magnificent site, and which has very rich endowments. It has been oppressed by debt, but the debt is now nearly removed; and gentlemen connected with the university say there is no doubt that it would be made over to this Association, provided the Association would guarantee its establishment and continuance. I trust this paper may lead to something.

And now, with a single word more, I will close. That word is, that the way to get ministers is to get work for them; it is, to push on as if there were legions of ministers behind, and, when you look behind, you will see they are there. Why, where did those magnificent Union armies come from? They sprang up from the ground, as it seemed. They came because they were called; because there was work for them. And what became of them when the work was finished? They vanished,

as if they had melted into air. So, if we go forward, if we make the work, we shall find men to do the work; we shall find legions are following.

The President remarked, that there was no person better acquainted with the affairs of Unitarianism than the Rev. Dr. Stebbins, and he was sure the Association would be glad to hear from him.

ADDRESS OF REV. RUFUS P. STEBBINS, D.D.

I came to this hall without the remotest intention of saying a word, and it did not occur to me that I should be called upon; and I am frank to confess, that I should not have consented to say a word upon this occasion, except that, through a misapprehension, the opportunity failed me at the close of the last year's meeting, which terminated my official connection with the Association, to utter a word of gratitude to the members of the Association and to the members of the Executive Committee, with whom I had been associated, for the very earnest support that they had given to me in my work, and for the very bountiful, generous, magnificent contribution which they made the last year of my official connection with the Association.

Sir, a grand work has been done. I have read, not with tremulous anxiety, but with the highest gratification, month by month, the Reports of our Secretary in the "Monthly Journal," touching the work of the Executive Committee. The plans which have been arranged and matured during the last three or four years, looking forward with hope to the final culmination, have been carried out most grandly, most successfully.

The Executive Committee have achieved a great work on the capital which was furnished them. And, touching what my Brother Ware said respecting the South, I think there has been some little misapprehension in reference to the expectations which were entertained in regard to that work. Two things were resolved upon in the origin of it. One was to make explorations, and see what the condition of the country was;

as Moses sent out twelve spies to go into the land, and see what its condition might be. And they returned, you remember, and said, "Giants there! mighty big folks! it won't answer to go there! They are Anakim; mustn't go anywhere near!" But there were some men who brought back great spoil, and clusters of grapes from Eshcol, too big to be carried in any man's hands (correct me, sir, if I am wrong); and the Israelites were delighted, and they finally went up, not in the way the people themselves proposed, but in a way that was found out, and they possessed themselves of the land. Now, not in the way exactly that we proposed, or in the way my Brother Ware proposes, that land is to be possessed. There is no question about it. First, then, there was an exploration. It was the original purpose to seize upon a few, — a very few prominent positions, and hold them at any rate, under any circumstances, provided men could be found to go and do the work, not only of Christianizing, but, first, of civilizing, by education (as Brother Brooks has proposed here), that people. Our ministers cannot confine themselves to the work of the pulpit alone. A live Yankee cannot be compelled to read two essays a day in the usual manner of performing pulpit service, and be content: he will do more. There is too much vitality in him to be satisfied with that. We want just such men as we have got in Baltimore to go to Nashville, to New Orleans, to Savannah, to Mobile, and stay there, and do that work, not only in the pulpit, but everywhere out of it, — looking after schools, scattering tracts, directing in regard to all educational interests. That was the original idea, sir; and that idea is to be made a reality by this Board. We are on the way. We have got as far as Baltimore and Washington. We shall go all around by and by, — "a little thunder all around the sky." Not that we mean to be in anybody's way. The Lord knows, and every good man knows, that there is room enough in this world, for every man who wants to fight Satan, to work. This was the original intention; and I have no doubt that it is in the minds of the Executive Committee to reach that in the end.

But I am making a long speech, and wearying you all.

Friends of the Association, after a whole year has passed, late as it is, accept my heart's gratitude for the grand and generous manner with which you met our appeal a year ago. And, brethren of the Executive Committee, go on. The work is a grand one, and God will bless you; and you will, at last, not only accomplish all that you proposed, but more than you even dreamed, by the blessing of Almighty God.

The President then said, that other gentlemen who had been expected to address the meeting were not present, and invited any member to speak who might feel disposed. No one rising, he called upon Rev. Dr. Bellows, of New York.

ADDRESS OF REV. HENRY W. BELLOWS, D.D.

Mr. PRESIDENT, — I am not accustomed to shrink from any duty to which I am called in behalf of the Unitarian cause; although, I confess, I rise under the embarrassment of not having any thing particular to say. The difficulty is, on occasions of this sort, to separate out that little which is in some sort appropriate to the occasion, and prevent that general rush of thought and feeling which must be excited in every earnest mind, when the general interests of our common cause are considered in the presence of so many of its best and most active friends.

I think, sir, that the one thing which impresses itself on my mind, and leaves itself there, in consideration of the wants and claims of our denomination, as I listened to the various statements made (now of the want of ministers; now of the hardness of the soil; now of the inappropriateness of our literature to some classes of our people; now to this, and now to that), — the grand impression on my mind is, that we have not, as a denomination, become so thoroughly fired with the original sense of responsibility resting upon the disciples of our Lord and Master, as to make us feel that all things are possible to him that believeth; and that we have no business to think of difficulties or obstacles, but to rise in the original temper and

mind that moved the apostles of Jesus, and to take his word in our hearts, and his truth in our mouths, and go forth everywhere to speak with an ardor irresistible.

The want of ministers! We cannot make ministers. God makes ministers, and endues them with power to work out for him the results which he expects. We cannot make ministers: but when God has owned our denomination as one of the principal channels or vehicles for spreading truth in this world; when we have succeeded in so placing ourselves as to be the convenient instrument of his hand; when we are brought into conjunction with the Divine Mind, so that we are fitted above others to do his work, — then a ministry will spring up that will do miracles and wonders equal to those wrought by the apostles. Christianity never wanted witnesses in the world; God never wants them; they are always somewhere. We are always thinking that this or that thing is fitted to do God's work; or this or that person, because he has such and such notions. Anybody is fit to do God's work who loves that work.

Let us, then, have souls fired with love for all who do God's work, whether connected with us or not, and whatever special views they may have or hold. It is not because God reveals himself to my heart beneath that particular sky where I happened to be born, or shines upon the window of the room where I happen to dwell, that I have this interest in the special views of truth and duty peculiar to us: but it is a part of our very constitution to like to have others agree with us; to have others see eye to eye with us, and rejoice in the light in which we rejoice, and which is always more consonant to us than any other. I rejoice to see daily indications that the world is getting itself in readiness — not by our influence, but under great general influences — to receive Christianity in that particular form in which we have accepted it. Every thing is ready; and the seed, perfect and spotless, is ready to be sown. And now the pores are open; the spring rains are descending on the field, — which is the world. The seed is in our control; and the question is, "Who feels it to be his duty and business to take this seed and scatter it, so that the harvest shall not be

lost? Who will take this seed, and carry it forth with that beauty and freshness which it requires?" We wish there were a hundred men ready to do this work; and then we should see a harvest beyond our expectations and our longings. Some things move either suddenly or not at all; and I am looking for a sudden caving in and falling down — as the walls of Jericho fell down — of some systems of dogmatic error, even under which there may have been a certain amount of Christian experience and genuine piety. But there is no connection between the dogmatic error and the piety. The piety would be better if the dogmatic theory were out of the way.

I cannot help feeling, — and I should say it, if all the orthodoxy in creation were connected with all the saintliness that can be conceived of, — that orthodoxy, as a system of dogmatic teaching, is much like the great shell which General Grant described to us when he told us what the condition of the Southern Confederacy was. He said there was nothing in it; that it was hollow, and had no solidity. But it had resisted us so long, that we did not know but it was solid. But, all of a sudden, one little hole made in the embrasure, and down went the whole, and left us a world ready to return to the Union which we strove long and earnestly to preserve, and which God has given back to our arms. Now, may it not be so with some of these dogmatic errors? may it not be that some of our children will live to see the day when the views for which we labor shall be the wide-spread, popular views of Christianity in this country? I expect it. I expect it will come three months hence, or three years, and all the time, as Mr. Seward expects a full return of all fraternal feelings in this country. I honor him for his hopefulness; and I expect, just as much, the final triumph of these general views of Christianity which we now represent. For some of us know and feel, that we have the taste and essence of the original gospel in the views we hold; and we expect to live until this plant of ours shall blossom, and bless the world with its fruit.

I met, the other day, while crossing the ferry, our distinguished and illustrious friend, Mr. Beecher. He led up a gentleman, and said to me, "Bellows, here is a man that

belongs to us, and who is spoiling to become a Unitarian." I said, "Hold him tight. Don't let him. Those whom you send to us are often as much harm as good to us. Ours must be to the manor born." This man turned round to Beecher, and said, "You are a pretty fellow to say I am spoiling to become a Unitarian, — you, who are keeping so many from becoming Unitarians. For," said he, "he is dressing up orthodoxy so well that people are willing to take it from him." But, I think, people find they take this dreadful disease of Unitarianism, without any great shock to their system. But Mr. Beecher is not a Unitarian any more than his father was. No man can stand up, as Henry Ward Beecher has done, and say, "I know no God but Jesus Christ, and I expect to know no other one," and be a Unitarian. If that is Unitarianism, I don't know what it is. But I honor him (as I honor many who are not Unitarians), and bless the Lord for that magnificent man. I believe he is doing more for Liberal Christianity than any man on this continent.

But let us understand why our views have had such a difficult course before them. It is because the world is gradually passing over from that infantile state in which God had to be presented to the mind in some outward form, in which Jesus Christ is presented in the place of the real object of worship, to that sublime progress in which the sublime Father — the majestic, the spiritual source of thought and feeling — should become the only recognized object of men's hearts and souls. You are not duly aware of that immense stride which Unitarianism is proposing to the world in passing over this state. It has taken nineteen centuries to begin to make any considerable mark upon the world in behalf of that transcendental truth; and if you expect to have that idea received in a hurry, and if you are not prepared to wait for the extension of that idea, then you are not acquainted with the laws of human nature. But the more difficult it is, the more sublime is the idea. "Ecce Homo" has been pronounced a Unitarian work. It is no such thing. It presents a profoundly Swedenborgian theology, — as it presents Jesus Christ as a king, as the spiritual Lord of this world, who represents, and takes the seat of, God himself, and

governs the world as if he were the chief Controller and Governor of men; and who now, from some invisible throne, is controlling the world to his own purposes. Now, such an idea is as far from Unitarianism as any thing can possibly be; and I really think the tendencies to deify Jesus Christ are a covert form of Unitarianism, in which no King but Jesus Christ, and no God but Jesus Christ, is to be the ruling cry of those who are to try to bring the new theology into the world. We shall have Jesus Christ exalted on the throne of God. We want to unite two things. We want to get our devoutness back in communion with the invisible God; and then, filled and refreshed with it, we can carry it out into practical life, and there show that Jesus Christ — as the head of his church, as the life of that institution to which we are pledged and devoted as ministers — is the example and incarnation of divine excellency; the perfect man; the being nearer to God (so far as our experience goes) than any human being ever was; and the one who continues to represent the mighty providences that exist just as much now as they did when he was the historical exemplification of that river of God which flows through the world, and along the banks of which all the precious things of civilization are situated. With these ideas in our hearts, we have, indeed, a glorious and a blessed mission; and may God give us strength to perform it!

Brother Ware made a remark about the readiness of the South to receive the Unitarian faith. I still believe there is a readiness there to receive that faith. There is a secret appetite and a longing among a great body of the people, who have been shocked by the great social work going on recently, which makes it important that we should labor in our Southern States as well as elsewhere, and just in proportion as we have the men. I don't care where we go. The door is open everywhere. I recognize no such thing as a want of preparation to receive the gospel of Jesus Christ; and I insist that we have a right to consider that our gospel is peculiar. The world is ready for it. We are to consider that this is the gospel of Jesus Christ, — which the Spirit of Truth has revealed to our hearts, — and go with it as Paul went to Antioch. He did not go there because

Antioch was open, but because it was shut; and he went and opened it. And every true disciple does not stop to inquire whether things are open. If one cannot live by preaching, he must wait till some rich uncle, like the Unitarian Association, assists him; but, if he has the apostolic key, the bolts will give way. Let us take the keys from the apostolic girdle, and go on opening until not one gate is shut against Jesus Christ and his messengers, against the spirit and truth of the living God.

The President then invited Rev. Dr. Clarke to address the Association.

ADDRESS OF REV. JAMES FREEMAN CLARKE.

Mr. PRESIDENT, — You did not even send me word beforehand, this morning, that you were going to call on me; and I should not say any thing, but that, while Brother Bellows was speaking, something came to me. I thought of the revivals which we hear of; and I wondered, while he was speaking, whether there was to be a Unitarian revival. I thought, that, if there were to be a Unitarian revival, it would not be exactly like the Orthodox revivals; but a little different, according to our way. Certainly we believe in revivals, — that is, in revivals which God makes. We don't believe in those which man makes. We Unitarians don't believe in revivals which are got up with a great amount of preparation, when the ministers get together, and get some of their deacons together, and say, "We have not had a revival for a long time: had not we better get one?" — and when they have their prayer-meetings and their conference-meetings, and say, "It is time to have a revival: it is time for the Spirit of God to come. He has not been here for a great while. Let us see if he won't come." And so, working on step by step, by and by there comes something of an ardor, and something which passes for the work of God. No: we don't believe in that sort of revival, — man-made, — though there may be some good in it. We don't believe in sending for the revival-man, and paying him many hundred dollars; and then have him say, that "Jesus Christ has not

been in Boston because he has not been invited." The Lord Jesus Christ is here all the time, and the good God is here all the time. The thing that is wanted is what is happening to-day. It is not that the sun was not invited last winter, and so did not come; but this part of the earth turned away from him: and now, when it is turned towards the sun, we see the beginning of that procession of flowers and fruits which is to pass over the surface of the land, preceded by the dear little violet and other flowers, like a little child coming out and going at the head of the procession, which is to be varied presently by the strawberries and cherries, and other flowers and fruits; and by and by comes the harvest, at the end of the procession; and, when every thing else has gone by, the trees themselves turn into flowers, and walk at the close.

That is the sort of revival we expect: the dear sun shining into our hearts, and our hearts turning up to the sun, and then we cannot help having one.

I remember, many years ago, Dr. Channing expected and hoped for just such a revival. I spent a short time with him at Newport; and he spent all the summer day saying, "When is more life to come among Unitarians? Is life to come from Cambridge? I hope for life from it. I don't despair of Cambridge." And then added (a little wickedly, I thought), "I never despair of any thing." I remember the dear, good man, before he bid us good night, he kneeled down, and prayed still for the same thing, — that the Father of all would send more life into our hearts, and wake us up to the truths of the living God.

We want such a revival, and we shall have such a revival. It is impossible but we shall have such a revival. Impossible, because we see everywhere the tendencies towards it. Not to a spasmodic revival; not to any thing like a nervous outbreak, to be followed by a nervous depression: but because we see the steady progress towards the heart of humanity. We shall have ministers, — not made as we make them perhaps, but made as God makes them.

When we want to make a minister, we take a young man, and send him to college, and fill him with a great deal of Greek

and Latin Grammar; and, after he has got through college, we put him into a divinity school, and put in a quantity of Hebrew, and more Greek, and also some history. We tell him to study what men did a thousand years ago, and then we send him out. But the poor boy has not any thing to say, — after he is through with all that process, he has not any thing to say; because, where should he get it? He has been living in the midst of good people, and has been a good boy; everybody about him has been good, and he has not any thing to say, only to tell people to keep on being good. A minister should have something to say. You may add, "He must be told how to say it." I don't say that; because, if a man has any thing to say, he will find out how to say it.

God makes a minister as I saw one made: First, he was put out of his home when he was so young he knew nothing about it. He had neither father nor mother that he knew any thing about; he was thrown among strangers, who cared nothing for him only for what they could get out of him; he was ground down under the mills of God by trial and hardship: but, at last, there came into his heart, suddenly, the idea that there is a God in the world, and that God loved him. And then he said to himself, "Some day, perhaps, I may be able to tell other people that there is a God who loves us." So, at last, when he read there was a great want of ministers out on the Monongahela, he said, "Cannot I go there?" He had his trunk packed, and went there, and was landed from a canal-boat, not knowing a single human being; but he said, "I saw in a paper a line that said there was a great want of ministers out here. Can you tell me where the man is who wrote that?" The man was gone away, and a woman took him in. The next day, he said to her, "I have come to know whether you love the Lord." Said she, "What is that to you?" He went to another place, and asked, "Do you love the Lord Jesus Christ?" — "Love the Lord Jesus Christ! Yes: I have loved him all my life." That one was as much too quick as the other was too slow. He cried, and finally fell asleep. At last, a man took him in, and cared for him; and he has become one of our best ministers. That is the way God makes ministers. He

will make them all the time, if we won't keep them out. We may say, "Let alone your Greek and Latin; and if you have any thing to say, if you know there is a God, and that God is love, then go and preach that wherever you can find anybody to hear. There are minds and hearts ready everywhere to hear. Excuse me for this talk; but, when you wake anybody up without notice, you must take the consequences.

After a few remarks from Mr. Rufus Wyman, of Roxbury, the President invited Rev. Dr. Osgood, of New York, to address the meeting.

REMARKS OF REV. SAMUEL OSGOOD, D.D.

I did not, Mr. President, think to speak to-day. I am not troubled to say something; but I fear I may not be adequate to the dignity of the occasion. We have met on the Publication Committee a good many times during the last year, and I would say a word about that Committee and its importance. We have had a great many discussions, and considered the claims of many books; and it is very evident, from the discussion, that we have fallen on new times and modes of thought. We do not find that the same interest attaches to merely dogmatic literature as formerly. I liked the remarks of the brother in regard to Mr. Ware's and Dr. Peabody's books; but those books would not meet the demand of the present time.

I met, the other day, this remark: "The question is not so much what ideas of the Christian religion are to be accepted; but is there any religion to be accepted? Not what is the condition of souls in a future state; but is there any future state? Not what are the metaphysical notions of God; but does God live?" I do not say that we, among our people, find this state of mind; but those states of mind are coming among our own people: and, I think, if we look among society at large, we shall find there is a practical discussion of these subjects. I found in a bookstore, the other day, six lectures on the atheism of the present times. Our good, old-fashioned, New-England, evangelical people took for granted many things

which are historically rooted in the gospel. Take, for example, the future state. We are taught and believe that men desire immortality. Turn to the writings of some of the first minds in Europe, and you will find the old Buddhism returned; and the sentiment advanced, that the finest aspirations of the soul should be to give up this weary existence, and be absorbed in the Universal All.

I speak of these things to show, that we, as champions of Liberal Christianity, are called upon to welcome as friends all defenders of the being and goodness of Almighty God, and the spiritual dignity of the human soul. He who is for God and humanity, for the soul, for Christ, for the Divine kingdom, is with us: he who is on the other side is against us.

Let us be liberal then. Let us welcome all spiritual aspiration, all true humanity, all genuine godliness. Let us not be too narrow in our definitions of belief or unbelief, if we are strong enough in our definitions of fidelity and infidelity. We have a birthright; we find we were born in the Liberal Church of New England. We are not to create our antecedents; we find them. We are inside of the Christian Church; and what, as a denomination, have we done? We have formed our antecedents, and we have said what God has made us: there we stand, in God, under Christ, in the divine kingdom. And on that platform, instead of putting forth any new anathemas, we have laid down the principles of the largest hospitality.

But we are troubled in another direction. We find this, — that some of our old Unitarian ideas are untenable; that mere anti-trinitarianism is not a sufficient foundation of faith; that it will not stand the test; and our leading thinkers do not accept it. They are willing to receive all that is made known of God. Among some who take this view is Bushnell of Connecticut; and there are others, — leading men, and lovers of God. Now, what are we to do? We are to keep our relation to them on the old platform; to be as large in liberality as the heart of God, as large as the soul of humanity. And if sometimes it may be a little embarrassing to find that we are fellowshiping with some new lights whom the dominant orthodoxy casts off, some whom we were bound to stigmatize as

idolators, let us not be ashamed; let us be broad-church, liberal Christians, or, if you please, broad-church Unitarians. For myself, I would feel most grateful for the large toleration which we have. We are to tolerate some who differ from us. We all have a portion of sense probably, and a certain portion of nonsense; and we should be grateful that our idiosyncracy is to forgive, and keep our temper. Let us keep it in our literature. I confess I was gratified, the other day, when our Secretary asked me, "Shall we print Scougal's 'Life of God in the Soul of Man'?" We agreed that we would virtually print that book, — that is, that, if we did not print it, we would have it published, and have enough to circulate among our friends. And we have agreed to print — as the most characteristic book — a series of tracts, by James Freeman Clarke, on the present aspects of orthodoxy. These tracts, we think, represent, better than any thing that has gone forth from the recent press, the present aspects of our position, — confirming the old doctrines of the peculiar indwelling of God in Christ, the Eternal Word in him. With our liberality, we are developing a strong theology or Christianity.

I was gratified to see, in the "Christian Examiner," an article on Dr. Tischendorf, by Dr. Hedge, showing that the scholarship of the time was maintaining the genuineness and the authenticity of the Gospel of St. John. So, with all our liberalism, we are touching bottom, and showing that we are standing upon the Rock of the Eternal Ages.

The PRESIDENT here called the attention of the Association to the fact that there were some matters of business to be attended to; and, on motion, the Report of the Treasurer was accepted.

The proposition, made at the last Annual Meeting, to amend the By-laws, was then acted on; which was as follows: "In Art. III., after the word 'Secretary,' to insert the words 'or Secretaries.'"

This amendment was adopted.

On motion, it was voted, "That the President be autho-

rized to appoint a Committee of two members to audit the Treasurer's accounts for the year 1867;" and Messrs. William H. Baldwin and Jonathan Brown, jun., were appointed on that Committee.

Rev. Dr. STEBBINS then submitted the following amendments to the By-laws, to be laid over for consideration at the next Annual Meeting:—

Proposed Amendments in the By-laws of the American Unitarian Association.

ART. 3. The administration of the affairs of the Corporation shall be in the hands of an Executive Committee, consisting of eighteen members, — six of whom, at least, shall be laymen, — to be chosen by ballot at the Annual Meeting; and shall hold their offices for three years, or till others be chosen in their stead. *Provided*, that, after the first election of the Committee, 1867, the members thereof shall be divided into three divisions of six members each, by casting lots, the divisions to serve, one, two, and three years respectively, as the lot shall decide; and thereafter, only one-third (or six members) of the Executive Committee shall be chosen annually.

ART. 4. It shall be the duty of the Executive Committee, at the first meeting of the Board after the Annual Meeting of the Corporation, to choose a President, two Vice-Presidents, a Secretary (when judged necessary), an Assistant Secretary, and a Treasurer, who shall be *ex officio* members of the Executive Committee. This Committee shall meet at least once in each month, — six constituting a quorum, — and shall have charge of all the business interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their numbers (the appointee to hold office until the next meeting of the Association), and to call special meetings of the Corporation whenever they shall deem it necessary or expedient.

ART. 5. [After the words "sphere of its influence," go on thus:] and the Assistant Secretary shall render such services as shall be specified by the Executive Committee. The salaries

of the Secretaries shall be determined annually by a majority vote of all the members of the Executive Committee; the Secretaries not voting.

On motion of Rev. Dr. GANNETT, it was voted, "That the Executive Committee be requested to consider the proposed amendments, and report upon them at the next Annual Meeting."

The PRESIDENT then read a communication from Messrs. Childs & Jenks, of Boston, inviting the clergymen connected with the Association to visit their gallery of paintings, for which purpose three hundred tickets were furnished; and the thanks of the Association were then voted to Messrs. Childs & Jenks for this invitation.

The Committee on the Nomination of Officers reported the following list (stating that Rev. Frederic Hinckley had declined a renomination):—

EXECUTIVE COMMITTEE.

Hon. JOHN G. PALFREY . . . . . *President.*
HENRY P. KIDDER, Hon. SETH PADELFORD . . . . . *Vice-Presidents.*
Rev. CHARLES LOWE, GEORGE W. FOX . . . . . *Secretaries.*
CHARLES C. SMITH . . . . . *Treasurer.*

Rev. FRED. H. HEDGE, D.D.	Hon. JOHN A. ANDREW.
Rev. JAS. FREEMAN CLARKE.	WARREN SAWYER.
Rev. L. J. LIVERMORE.	GEORGE O. SHATTUCK.
Rev. GEO. H. HEPWORTH.	HENRY G. DENNY.
Rev. ELI FAY.	WILLIAM CROSBY.

Rev. WILLIAM G. ELIOT, D.D. . . . . *St. Louis, Mo.*
Rev. CARLTON A. STAPLES . . . . . *Milwaukee, Wis.*
Rev. JOHN F. W. WARE . . . . . *Baltimore, Md.*
Rev. SAMUEL OSGOOD, D.D. . . . . *New York.*

The meeting proceeded to the choice of officers by ballot; the result of which was the election of the list nominated by the Committee.

It was then voted, on motion of Rev. EDWARD C. TOWNE, "That the President be authorized to appoint, at some time previous to the next Annual Meeting, a Committee of three, to nominate a list of officers for the ensuing year, to be presented at that meeting."

It was voted, on motion of Rev. Dr. STEBBINS, "That the salaries of the Secretaries be the same for the ensuing year as for the past."

The meeting then adjourned.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Cross in the Cell. Boston: American Tract Society.

A record of religious conversations of a minister with a prisoner awaiting execution; earnest, devoted, and effective; but showing in no way so fully the power of religion, and its adaptedness to the human soul, as in this, — that it should prevail even when presented along with such views of God and of the atonement and of punishment as these conversations teach. We should consider no argument against these views more powerful to refute them than this sincere exposition of them by one who tries to apply them to human needs.

A Word to Sabbath-school Teachers. Boston: American Tract Society.

A word that we should be glad to have spoken to all who hold that responsible and sacred office.

Christian Lessons and a Christian Life. Sermons of SAMUEL ABBOT SMITH. With a Memoir by EDWARD J. YOUNG. Boston: Nichols & Noyes.

In a commemorative notice, soon after the death of Rev. Mr. Smith, we expressed the hope that some adequate memoir might be prepared to perpetuate and to extend the rare lesson of his life. Most completely and satisfactorily has our wish been accomplished in this volume. It was a difficult task, for

there were few striking incidents to record; and there was the beauty and saintliness of character, such as is seldom surpassed, to be portrayed in connection with the ordinary events of life. Mr. Young has admirably performed his part. He has also made the memoir (taken in connection with the sermons) illustrate well what we — in the notice above referred to — affirmed to be one of the most marked lessons of the life of Mr. Smith; viz., the joy of the Christian ministry for one who is fitted for its duties.

We welcome this book as a rich contribution to our religious literature. The sermons themselves — clear, direct, fresh, and varied — bring religious thought and motive, through the pure medium of one who has felt its power, without one trace of either morbid sentiment or rebellious will. It is the clear judgment of one who knows the doctrine because he does the Father's will. Without being controversial, the discourses are all clearly and peculiarly Unitarian.

We regard the volume so valuable, that we shall use every endeavor to promote its circulation as one of our own publications. Copies may be purchased by applying at the rooms of the Association.

The Bible Story told for Children; from the Time of Abraham to the Time of Christ. By a TEACHER. Edited by E. Y. L. Boston: Walker, Fuller, & Co.

A useful and interesting book; but, as a manual for Sunday-school instruction, we should have liked it better if there had been in every chapter carefully prepared references to the Old Testament. We do not believe any remoulding of the story can be made that we should accept as a substitute for the Bible narratives, even looking only to the charm they possess for the mind of a child. Moreover, this book — perhaps unavoidably, because of the necessary brevity — omits, in a large measure, the touches of beauty and sublimity which characterize the Old-Testament narrative; the loss of which is poorly compensated for by any enlightenment on the true interpretation of the history.

Manual of the Evidences of Christianity. For Classes and Private Reading. By STEPHEN G. BULFINCH, D.D. Boston: William V. Spencer.

This is a work of very great value. The author, while profoundly religious and believing, yet has recognized and weighed with a liberal spirit, and with a perfect readiness to accept any conclusions to which they may lead him, all the

investigations of theological and natural science. We do not know where there can be found, in so brief a form, so satisfactory a statement and discussion of the various theories and doubts bearing on this important subject. The method of the book is admirable; and the style is so clear, and the thought so mature, that it most worthily answers its design.

We recommend it especially as a manual for Bible-classes in our Sunday schools. We shall deem it a service to the cause of Christianity to aid in the sale; and copies may be had on application to the rooms of this Association.

Twenty-five Scripture Cards for Young Children. Boston: Walker, Fuller, & Co.

A much needed and most welcome help to our Sunday schools and our homes.

PAMPHLETS.

Final Report of the Western Sanitary Commission, from May 9, 1864, *to Dec.* 31, 1865. By Rev. J. G. FORMAN. St. Louis, Mo.

Yea! and Nay! A Discourse on Christian Firmness and Courtesy. Delivered in the First Unitarian Church in Albany, on Sunday, April 22, 1866. By Rev. HENRY C. LEONARD. Albany: J. Mumsell.

Reports of the Convention of Unitarian Churches held in New York on the 5th and 6th of April, 1865.

The President and Congress. A Discourse preached in the Westminster Congregational Church, Providence, May 6, 1866. By AUGUSTUS WOODBURY. Providence, R.I.: George H. Whitney.

Unitarian Fellowship and Liberty; a Letter to Rev. Henry W. Bellows, D.D. By Rev. EDWARD C. TOWNE.

Elements of Pronunciation, containing many Important Orthoepic Discoveries. By CALEB BATES JOSSELYN. Boston: Walker, Fuller, & Co.

MEETINGS OF THE EXECUTIVE COMMITTEE.

June 10, 1866. — The first meeting of the Executive Committee, elected Tuesday, May 29, was held this day, at three o'clock, P.M.

There were present, Messrs. Palfrey, Kidder, Padelford, Clarke, Livermore, Fay, Smith, Denny; Crosby, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the parish libraries of the Unitarian Societies in Shirley, Mass., and Bloomington, Ill.; to the Town Library, Berlin, Mass.; Liberal Theological Library, Auburn, N.Y.; City Library, Detroit, Mich.; and Orphans' Home, Springfield, Mo.

This Committee reported, that they had conferred with Rev. George R. Noyes, D.D., with reference to a revision of his translation of the Psalms, Proverbs, &c.; and that he had consented to undertake the work. They therefore recommended an appropriation to cover the expense of such revisions.

They also recommended, that a sum not exceeding $125 be appropriated for the purchase of the balance of an edition of Rev. Dr. Nichols's "Hours with the Evangelists," and the copyright of that work.

A communication had been received from Rev. Frederic Huidekoper, stating that he had distributed books, furnished by this Association and by other donors, together with his own private contribution, to the value of $1,415; thus supplying with Unitarian libraries three-fourths of the ministers in the Erie (Methodist) Conference; which Conference numbered two hundred and forty ministers, and extended from Buffalo, N.Y., to Erie, Ohio.

The Committee further reported, that they had been applied to by Rev. Cazneau Palfrey, D.D., in reference to the preparation and publication of a hymn and tune book for the use of congregations; and recommended the appointment of a Spe-

cial Committee to act with Dr. Palfrey in the preparation of such a work; to be published, if approved, under the sanction of this Board.

All the recommendations of this Committee were adopted; and Messrs. Livermore, Fay, and Crosby were appointed as the Special Committee on the hymn and tune book.

The Committee on the New-England States presented a report, in which the following appropriations were recommended: $100 each to the Societies in Warwick, Mass., and Hampton Falls, N.H.; $150 to the Society in Rowe, Mass., for the current year, with the understanding that the pastor should do a certain amount of missionary work in the neighborhood of Rowe; and $500, to be used for general missionary work in New England, in connection especially with the employment of ministers during their summer vacations.

This report was adopted.

The Committee on the Middle and Southern States reported, that missionary operations were still continued in Washington; and that a unanimous invitation had been extended, by the Society there, to Rev. George W. Briggs, D.D., of Salem, Mass., to become their pastor; also, that missionary work was still carried on — partly at the cost of the Association, and, in each case, with good promise of permanent results — in Ilion and Ithaca, N.Y.; Vineland, N.J.; and Wilmington, Del.

They recommended an appropriation of $100 to the Society in Trenton, N.Y.; and another, of the same amount, to pay Mr. A. F. Bailey, a student in the Meadville Theological School, for missionary service to be rendered in central New York. Both of which recommendations were adopted.

The Committee on the Western States presented an application for further aid from the Society in Janesville, Wis. They had investigated the subject, and found that the continued existence of the Society as a Unitarian Society, or, at least, their continued possession of the church property, depended upon their raising the sum of $2,700, to pay immediate claims upon it. Of this amount, the Society would raise among themselves $700, the Western Conference had agreed to give

$1,000; and the Committee recommended that the Board appropriate also $1,000 for this object, — the sum to be added to the mortgage upon the church, already held by the Association, and to be loaned upon the same conditions as the previous appropriation.

This Committee also reported, that Rev. Andrew Hardie and others, at the West, were prepared to act as missionaries of the Association in preaching, distributing tracts, and selling books; and recommended that $300 be placed at the disposal of the Western Committee, to be used for this purpose.

Both of the recommendations of this Committee were adopted.

The reports of the Standing Committees having been disposed of, and communications from the Secretary (the next business in order) having been called for, he read to the Board a letter received from Rev. Frederic H. Hedge, D.D., resigning his place as a Director of the Association, for the reason that he should not be able to give the time necessary for a proper performance of the duties of the position. Having been an officer of the Association for a period of ten years, he now wished to be excused from further service.

The resignation of Dr. Hedge was accepted; and the thanks of the Board were then voted to him for his long and faithful services as a member of the Executive Committee.

It was voted to send three delegates to represent the Association at the Western Conference, to be held in Buffalo, N.Y., the following week; and Messrs. Hepworth, Sawyer, and Lowe were then chosen as the delegates.

It was also voted, "That the Secretary attend, as a representative of the Association, the Annual Meeting of the New-Hampshire Unitarian Association, to meet at Portsmouth the present week."

The Secretary suggested, that, in view of the fact that the number of possible openings for Unitarian Societies was much greater than the number of ministers available to take charge of them, and in view also of the proposed missionary service to be performed under the auspices of the various Committees of this Board, it would be well to have a Spe-

cial Committee appointed to take into consideration the best method of organizing and conducting religious societies or "unions" in such places as are not yet prepared to invite and support a pastor.

It was voted to appoint such a Committee, who should report at the next meeting; and Messrs. Clarke, Fay, and Palfrey were chosen to serve in that capacity.

It having been voted to proceed to the choice, by ballot, of a Director, to fill the vacancy caused by the resignation of Rev. Dr. Hedge, Rev. John Weiss, of Watertown, was duly elected to that position.

It was suggested by Mr. Lowe, that, as Mr. Fox, who last year was appointed Assistant Secretary by the Board, had been chosen at the recent Annual Meeting an additional Secretary of the Association, some action was required to fix the titles of the two Secretaries, and to define their duties.

The following resolution was then adopted:—

"*Resolved*, That, in the judgment of this Board, the Association, at its late meeting, in determining that there should be, and in choosing, two Secretaries, designed that one of said Secretaries should fill the office of Secretary, as heretofore understood, and that the other should assist him in the duties of said office; and, accordingly, the Board consider, that, for the current year, Rev. Charles Lowe is Secretary, and Mr. George W. Fox, Assistant Secretary."

The By-laws of the Board were amended so as to make the Assistant Secretary, *ex officio* Clerk of the Standing Committees; and to constitute two Committees, on the Middle States and on the Southern States, instead of one Committee for both these sections, as heretofore. It was then voted, that the By-laws, as amended, be printed in full in the next number of the "Monthly Journal."*

It was voted, that the Standing Committees for the present year be appointed by the President, who afterwards announced them as follows:—

Finance.—Messrs. Smith, Kidder, and Sawyer.

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* The By-laws will be found at the close of this report.

Publications. — Messrs Osgood, Smith, Crosby, Sawyer, and Weiss.

New-England States. — Messrs. Livermore, Hepworth, and Crosby.

Middle States. — Messrs. Kidder, Fay, and Weiss.

Southern States. — Messrs. Ware, Padelford, and Andrew.

Western States. — Messrs. Staples, Fay, and Denny.

Pacific Coast. — Messrs. Clarke, Hepworth, and Shattuck.

Foreign Missions. — Messrs. Livermore, Shattuck, and Denny.

Theological Education. — Messrs. Eliot, Clarke, and Andrew.

After the announcement of these Committees, the Board adjourned to Monday, July 9.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

ART. I. — Stated meetings of the Board shall be held on the Monday following the second Sunday in each month, at three o'clock in the afternoon.

ART. II. — Special meetings may be called by the Secretary, at any time, at the request of the President, or of any three members of the Board.

ART. III. — Six members shall constitute a quorum for the transaction of business.

ART. IV. — The Standing Committees of the Board shall consist of three members each, beside the chairman and clerk, excepting the Committee on Publications, which shall consist of five members. The Secretary shall be, *ex officio*, chairman, and the Assistant Secretary, clerk, of each Committee; but they shall not be entitled to vote in that capacity. The Committees shall be as follows: —

1st, A Committee on Finance, to which shall be referred all questions relating to the financial condition, requirements, and prospects of the Association.

2d, A Committee on Publications, to which shall be referred all matters relating to the sale and distribution of the books and tracts of the Association, and which shall have the general charge of the "Monthly Journal."

3d, A Committee on the New-England States, to which shall be referred all matters relating to the organization or assistance of churches, and the opening of new fields of missionary labor in those States.

4th, A Committee on the Middle States, to which shall be referred all questions of a similar character in respect to the Middle States.

5th, A Committee on the Southern States, to which shall be referred all questions of a similar character in respect to the Southern States, including the District of Columbia.

6th, A Committee on the Western States, to which shall be referred all questions of a similar character in respect to the remaining States and Territories east of the Rocky Mountains.

7th, A Committee on the Pacific Coast, to which shall be referred all questions of a similar character in respect to the States and Territories west of the Rocky Mountains.

8th, A Committee on Foreign Missions, to which shall be referred all matters connected with any Foreign Missions established by the Board.

9th, A Committee on Theological Education and the Supply of Pulpits, to which shall be referred all matters connected with the preparation of young men for the ministry, in assisting in filling vacant pulpits whenever their co-operation is desired by parish committees, and increasing the number of efficient ministers in the denomination.

ART. V. — All matters brought before the Board shall be referred to the appropriate Committee without debate.

ART. VI. — The Assistant Secretary shall keep a list of all matters referred to any Committee, with the date of reference; and all matters on which no report has been made shall be announced at each stated meeting of the Board.

ART. VII. — All reports shall be made in writing; and no obligation for the payment of money shall be entered into by any Committee, except by virtue of a specific authority granted by the Board.

ART. VIII. — The Treasurer shall present, at each stated meeting of the Board, an account, in detail, of the receipts and expenditures for the preceding month.

ART. IX. — The order of business, at the stated meetings of the Board, shall be as follows: —

1st, Reading of the Record of the last meeting.

2d, Treasurer's Statement.

3d, Reports from the Standing Committees.

4th, Reports from Special Committees.

5th, Communications from the Secretary.

6th, Special Assignments.

7th, Any other business which may properly come before the Board.

ART. X. — Every religious Society applying for pecuniary assistance shall be required to give satisfactory answers to the inquiries adopted by this Board, copies of which may be obtained on application to the Assistant Secretary.

ART. XI. — Every Agent sent out under the authority of the Board shall be furnished with a letter of instructions signed by the Secretary, and approved by two members of the Committee within whose field of operations he is to labor. He shall furnish a written report of his doings as often as once a month.

ART. XII. — The Secretary shall be the executive officer of the Association, and have a general superintendence of all its operations. Beside the duties prescribed in Article V. of the By-laws of the Association, he shall edit the "Monthly Journal," under the direction of the Committee on Publications; preach, or address the public, in behalf of the Association, whenever its interests seem to require him to do so; and, from time to time, visit different parts of the country, in order to become acquainted with the opportunities for liberal Christian effort, and to give sympathy and help to the scattered bodies of Unitarians.

ART. XIII. — The Assistant Secretary shall attend to the office-business of the Association; conduct that part of the correspondence which relates to its ordinary business; assist the Treasurer in the receipt and payment of money; keep the books and accounts, under the direction of the Treasurer; and, in general, perform such other duties as may be prescribed by the Executive Committee.

INTELLIGENCE.

Rev. IRA BAILEY was installed as pastor of the Societies in Fitzwilliam and Troy, N.H., on Wednesday, May 23, at the church in Fitzwilliam. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. H. P. Osgood (Universalist), of Marlborough, N.H.; sermon by Rev. Rush R. Shippen, of Worcester, Mass.; installing prayer by Rev. Edwin G. Adams, of Templeton, Mass.; charge by Rev. William O. White, of Keene, N.H.; right hand of fellowship by Rev. Samuel B. Flagg, of Waltham, Mass.; address to the people by Rev. Josiah K. Waite, of Groton Junction, Mass.; concluding prayer by Rev. Nathaniel Seaver, jun., of Walpole, N.H.; benediction by the pastor.

Mr. CHARLES C. SALTER was ordained as pastor of the Society in West Cambridge, Mass., on Thursday, June 7. The order of services was as follows: Introductory prayer by Rev. Edward J. Young, of Newton; reading from the Scriptures by Rev. Amos Smith, of Belmont; sermon by Rev. Thomas Hill, D.D., of Cambridge; ordaining prayer by Rev. William Newell, D.D., of Cambridge; charge by Rev. Frederic H. Hedge, D.D., of Brookline; right hand of fellowship by Rev. James De Normandie, of Portsmouth, N.H.; address to the people by Rev. Rufus P. Stebbins, D.D., of Cambridge; benediction by the pastor.

Rev. RICHARD METCALF was installed as pastor of the Society in Winchester, Mass., on Thursday, June 14. The order of services was as follows: Introductory prayer by Rev. Eli Fay, of Woburn; reading from the Scriptures by Rev. John M. Marsters, of North Cambridge; reading of hymn by Rev. Stephen G. Bulfinch, D.D., of East Cambridge; sermon by Rev. James Freeman Clarke, D.D., of Boston; installing prayer by Rev. Leonard J. Livermore, of Lexington; charge by Rev. Rufus Ellis, of Boston; right hand of fellowship by Rev. Henry C. Badger, of Cambridgeport; address to the

people by Rev. Samuel R. Calthrop, of Roxbury; concluding prayer by Rev. Thomas J. Mumford, of Dorchester; benediction by the pastor.

The New-Hampshire Unitarian Association held its fourth Annual Meeting at Portsmouth, on Wednesday and Thursday, June 13 and 14. The Association met, in the chapel of the Unitarian Church, at half-past eleven o'clock on Wednesday; and, after the reading of the Treasurer's Report, and a report from the Secretary on "State Missions," officers were chosen for the ensuing year, as follows: *President*, — Hon. Ichabod Goodwin of Portsmouth; *Vice-Presidents*, — Hon. T. M. Edwards of Keene, and Rev. Charles B. Ferry of Peterborough; *Secretary*, — Rev. John C. Learned of Exeter; *Treasurer*, — Benjamin Grover of Concord; *Directors*, — S. M. Wheeler of Dover, A. L. Jones of Portsmouth, Rev. Livingstone Stone of Charlestown, Hon. H. A. Bellows of Concord, B. F. Whidden of Lancaster, Alfred A. Perry of Manchester, and A. A. Parker of Fitzwilliam. — At the afternoon session, reports were presented from the various Societies connected with the Association; after which, Rev. Charles Lowe, Secretary of the American Unitarian Association, was invited to address the meeting, who then briefly explained the plans of that Association with regard to missionary work in New England. Evening services were held in the church, where a sermon was preached by Rev. Charles B. Ferry, of Peterborough. — Thursday morning, after a prayer and conference meeting, the convention re-assembled in the church to discuss the question, "Is Unitarianism, as a form of Christianity, susceptible of general and popular diffusion?" — the discussion being introduced by an essay from Rev. James De Normandie, of Portsmouth. At the close of the discussion, a resolution of thanks to Rev. A. W. Stevens was adopted, for the very acceptable manner in which he had discharged the duties of General Secretary and Director; and, as he had now removed from the State, he was, by a unanimous vote, made a life-member of the Association. A resolution was also passed conveying the thanks of the Association

to the parish in Portsmouth for their generous hospitality; and then, after the transaction of other business, the convention dissolved. — In place of the usual collation, the Portsmouth Society had arranged to take their guests on an excursion in the harbor; and this excursion took place on Thursday afternoon, — after which, the delegates departed to their homes.

Rev. HENRY L. MYRICK has accepted a call from the Society in Northborough, Mass.

Rev. HENRY WESTCOTT has accepted an invitation to take charge of the Society in West Dedham, Mass., for one year.

Rev. SAMUEL W. MCDANIEL, of Dorchester, Mass., has accepted a call from the Society in Brighton, Mass.

Mr. W. ELLERY COPELAND, a member of the senior class in the Cambridge Divinity School, has accepted a call from the Society in Brunswick, Me.

Rev. HERMAN SNOW has accepted an invitation to take charge of the Society in Marshfield, Mass., for six months.

Rev. JUNIUS L. HATCH, formerly of Concord, N.H., has accepted a call from the Society in Dighton, Mass.

ACKNOWLEDGMENTS.

1866.			
May 21.	From a friend in Boston		$500.00
„ 21.	„ J. T. Cotton, Southborough		10.00
„ 21.	„ Rev. Herman Snow, Rev. John Murray, and Rev A. S. Ryder, as annual memberships		3.00
„ 22.	„ Society in Springfield, including life-memberships for the following persons: — Rev. C. A. Humphreys, C. W. Chapin, Mr. and Mrs. J. A. Rumrill, J. M. Thompson, Mr. and Mrs. George Bliss, Mrs. S. D. Walker, H. N. Case, H. Smith, Samuel Bowles, J. B. Rumrill, Mr. and Mrs. J. L. King, L. J. Powers, Mrs. E. H. Childe, Mrs. Rebecca Gordan, E. D. Chapin, G. Dwight, Jr., J. Kendall, and Miss L. D. Walker		1,800.00
May 22.	From Unitarian Association, Washington, D.C.		25.00
„ 22.	„ Rev. I. Codding, Bloomington, Ill.		10.00
„ 22.	„ Society in Uxbridge, additional		20.72

May 22.	From	Rev. Fred. Hinckley's Society, South Boston	$410.00
„ 22.	„	Society in Northfield	170.00
„ 22.	„	Rev. Dr. Bartol's Society, Boston, on account	1,500.00
„ 22.	„	Society in Kingston	53.26
„ 23.	„	a friend	25.00
„ 23.	„	Society in Milton	123.00
„ 23.	„	First Parish (Rev. Nathaniel Hall's), Dorchester	1,806.20
„ 23.	„	Society in Cohasset, including life-membership for H. K. Hall	50.56
„ 24.	„	Society in Concord, Mass., including life-membership for Nathan Barrett	345.00
„ 24.	„	Society in East Cambridge	100.00
„ 24.	„	Society in Charlestown, N.H.	100.00
„ 24.	„	a friend	5.00
„ 25.	„	Society in Framingham, including life-memberships for Mrs. W. Buckminster, Mrs. A. S. Lewis, and Mrs. Sarah L. Scott	339.00
„ 26.	„	Society in Fitchburg	330.00
„ 26.	„	Rev. Dr. Gannett's Society, Boston, on account	2,900.00
„ 26.	„	Barton-Square Society, Salem, additional	70.00
„ 26.	„	Harvard Chapel, Charlestown	5.00
„ 26.	„	Rev. W. G. Babcock, as an annual membership	1.00
„ 28.	„	Rufus Wyman, Roxbury, to make himself a life-member	30.00
„ 28.	„	Robert Mason, Jacksonville, Ill.	5.00
„ 28.	„	J. A. Shaw, as an annual membership	1.00
„ 29.	„	Society in Walpole, N.H., including a life-membership for Rev. N. Seaver, Jr.	131.00
„ 29.	„	Society in Groton	200.00
„ 29.	„	Society in Easton	23.00
„ 29.	„	Rev. J. T. Hewes's Society, Portland, Me., for Monthly Journals	52.00
„ 30.	„	Rev. Dr. Bellows's Society, New York	4,000.00
„ 30.	„	Society in Wilton, N.H., on account	10.65
„ 30.	„	Society in Troy, N.Y.	100.00
„ 30.	„	Mrs. N. Sawtell, and Mrs. L. Larkin, Pepperell, as annual memberships	2.00
„ 30.	„	Society in Newport, R.I., for Monthly Journals	31.00
„ 31.	„	Rev. S. Barber, as an annual membership	1.00
June 1.	„	J. S. Hayward, Hillsboro', Ill.	50.00
„ 2.	„	Society in Charlestown, on account	500.00
„ 2.	„	Society in Chicopee	301.20
„ 2.	„	Rev. T. H. Dorr, as an annual membership	1.00
„ 5.	„	Society in Wayland	36.25
„ 6.	„	S. R. Drury, as an annual membership	1.00
„ 8.	„	a friend in West Newton	20.00
„ 9.	„	Society in West Cambridge, additional	60.00
„ 10.	„	Society in West Roxbury	80.00
„ 10.	„	Mrs. Richmond, Providence, R.I.	100.00
„ 11.	„	Society in Calais, Me.	30.00
„ 12.	„	Society in Shirley	41 00
„ 14.	„	Society in Framingham, additional	3.00
„ 15.	„	Society in Exeter, N.H., additional	6.00
„ 15.	„	Rev. C. Lincoln's Society, Hingham	51.56
„ 15.	„	Societies in Providence, R.I., additional	600.00
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Terms: One Dollar per annum. Single Copies, 10 cts.
Postage, 12 cents a year, payable at the office of delivery.

THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VII.] SEPTEMBER, 1866. [No. 9.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
26, CHAUNCY STREET.
1866.

JOHN WILSON & SON, PRINTERS,] [CAMBRIDGE.

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THE

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SELF-CONSECRATION.

BY REV. JOHN F. W. WARE.

IT is common to represent Jesus as leaving the infinite serenity in which he dwelt, and, moved with a Divine compassion, taking upon himself the form of man and the varied endurance of life, that so he might bring man out of sin. That may be good poetry, but it is not good truth. On the other hand, I do not think that the bald idea of Jesus as one "sent," though a nearer, is quite the whole, truth. It is so that he speaks of himself, and so that his disciples speak of him. But there was a certain *voluntariness* about his mission which we lose sight of when we regard him as simply the follower of an inexorable law, and only coming to man's help because he was "sent." I cannot fathom Divine council, and determine by what *election* or *selection* Jesus was commissioned; but this I feel, that the commission, the appointment, did not alone constitute him the Messiah. He did not come as a king's messenger comes, as an envoy of an empire, solely at command. There was a deliberate and conscious acceptance of the office; and this, not in the mere boy-resolve of the Temple, or the secret struggle and purpose of the desert, not by baptism in the Jordan, but by going out into life

and carrying the spirit of self-sacrifice into every thing, — else "he had not been a man in God's idea of manhood; for the idea of man which God had been for ages laboring to give, through a consecrated tribe and a consecrated nation, was the idea of a being whose life-law is *sacrifice*, every act and every thought being devoted to God." His whole life was proof of his declaration, "I sanctify myself." To have been merely *sent* made him a servant, at best a later Moses; but to *accept* the mission made him a son, — Jesus, the Christ.

Every man is "sent" into the world; but not till he consciously, deliberately, accepts his mission can he become lifted up into the great heirship with Christ: not till then is he a "son." The act of sending, on the part of God, must be supplemented by the act of acceptance on the part of man. The acceptance must be without reserve. Not only must he take God's gift of life, but he must give life to duty; not merely must he surrender himself to the Divine will, which is compulsion, but he must consecrate himself to the Divine love, which is choice. This is the complement to God's act, without which it cannot be complete. It makes no odds what other consecrating there may have been, what setting apart of parent or of church, what dropping of water, what imposition of hands, what repeating of catechism, what signing of creed: it is all formal and valueless until the man have set himself apart in solemn, secret self-dedication. Balaam and Jonah and many another have been appointed to great duties, have been solemnly put aside for special work, yet have utterly failed to do it, because there was no inward consecrating, seconding and sealing that of God or man. The descending of the spirit upon Jesus, or any other appointing of God, had availed nothing to make him the world's Redeemer, had he not consecrated himself. It was the spirit in him, meeting, co-

operating, blending with the spirit from on high, that gave him the power to become Son of God: it is that in us which shall lift us to be sons.

Self-consecration, the giving of one's self up to the service of God, is a grand, decisive, voluntary act of the soul, striking at the root of all worldliness and selfishness, and accepting without reserve whatever God may order to be done or to be borne. It is the putting side by side what the world has to offer and what God has to offer, the striking the balance between the two, and the unreserved acceptance of the offer of God. It is the conscious and free acceptance of the high destiny God lays before his children; the resolve to dedicate wholly body and mind and heart as a reasonable, holy, and acceptable sacrifice. It is the entrance into the spirit of Jesus, and the carrying of that spirit out into all the details of life, in devotedness to man and devotion to God. It is the full *at-one-ing* of the two wills, the reach of the spirit in man after the spirit of God, the approach of the finite toward the Infinite, — the soul's eternal task and grandest privilege. It is not an act of the will alone, one single, great resolve, — the vision of the Mount, — the luxurious, beatific attitude of faith and hope and longing into which secret prayer and thought sometimes throw us, when we taste angels' food, and feel as if the kingdoms of the world were already at our feet; not the transfiguration, but the after duty, the coming in cooler blood down amid the things of earth, the meeting and casting out of the kind that only goes out by the spirit's fast and prayer. The true law of every life, the only law of life, is consecration; and "consecration is not wrapping one's self in a holy web in the sanctuary, and then coming forth after prayer and meditation, and saying, 'There, I am consecrated.' Consecration is going out into the world where God Almighty is, and using every power

to his glory. It is simply dedicating one's life, its whole flow, to his service."

The failure of man so largely in the true life is because he will not comprehend what an *utter* thing consecration is, and how *utterly* impossible the kingdom is without it. The difference between a man who has consecrated himself, and the man who has made up his mind that on the whole it it is better for him to lead a correct life, is as the difference between fiction and fact. Nothing can turn the man consecrate. Like Paul, he counts all loss gain; and the catalogue of pains and penalties is but his inspiration. What would deter others stimulates him: what would dismay, confirms. No high endeavor, no grand result, comes otherwise. It is the man rising to his native height, doing all things through the Christ strengthening him; the man no way lukewarm, but kindling with, possessed by, "the enthusiasm of humanity," and so treading down all intervening obstacles, till, more than conqueror, he wins "that crown with peerless glories bright."

I know just what every one says down in his heart as he reads this. I know how we shrink from such deliberate surrender of ourselves, our *all*, to God's law; and I know how utterly life fails of its grandeur, how it loses the promise in this, and its hope in the life to come, because this *one absolutely necessary thing* we will not do. We are willing enough to serve God, if we can only make our own reservations. Rebels so gladly take the oath of allegiance. But it is the reservation that kills the quality of the loyalty: it is the reservation that makes of us, not followers of God, as dear children, but timid and time-serving and unreliable slaves,—in the thing easy, the thing convenient, the thing in which we see immediate reward or penalty, obedient; but when the pressure comes, and the whole man is called on, when a cross is to be borne, hesitating,

half faithful, or recreant. There are times of tribulation in every human experience, often unrecognized by other men, — things in our inner secret lives, as well as of our outward and visible, — when nothing can stand but the soul which is *all* God's; there are times when men terribly fail, when the disaster of their moral overthrow is broad and deep. It is only the old story. The house is built upon the sand. The life is not riveted into the core of the rock. There has been some reserve in the consecration, — a secret flaw, which at the test-moment betrays itself, and wrecks the man.

We do not want to be at the mercy of flaws. In the metal thoroughly welded they need not be. Make self-consecration thorough, and the gates of hell cannot prevail.

How am I to make self-consecration thorough, — how get my grapple in the heart of the rock, — how secure myself against flaw?

1. By making your consecration *complete*; by reserving nothing to yourself; by giving all to God. The curse of the soul is its habit of *halfness*. Life everywhere bears melancholy witness to the fact. In the things of the higher life, it is specially disastrous. Whose conscience does not condemn him? Who does not shamefully halt at the very crisis-point, — retreat at the moment that he should charge? Who has not again and again turned abruptly from his prayers, his resolves, his hopes, his only relief a panic cry, "God have mercy!" as there starts in his soul the conviction that after all it is only half service that he offers; that there is behind another, blacker half, stubbornly refusing to be surrendered? What sighings, what upbraidings, what conscience-frights, at these too frequent revealings! and then what a lapse again into the old way, into the death-bondage! Man's soul must be in daily peril, unsafe in its safest hour, so long as he cannot yield this other half, so

long as he will not make consecration a thing in every way complete. Sin must be master so long as man shall be renegade. The whole man-power is not out, in use, the whole power to do, the whole power to resist, and so there is ever this wretched failure, nursing ever the deadly, growing skepticism as to man's ability to be what God demands and Christ enjoins. Man's infidelity neutralizes Christ's example, and thwarts the Divine purpose; and the second coming of the Saviour in the renewed life of his disciples is hardly more than a far-off dream of a few waiting Simeons and Annas.

2. And, next, consecration must not be mere resolve. The most obstinately resolved is not self-consecrated. In mere resolve, we have only the human elements. The Divine partner is omitted, — that Being whose silent, special partnership is the real capital in the enterprise. When the unjust steward says, "I am resolved what to do," there is no quickening sympathy in us. We are not roused. It is a man's word: there is no God in it. But when the Christ says, "I sanctify myself," or Paul declares, "This one thing I do," you find yourself unconsciously aglow, and a kindred spirit in you, and you know that they will do until the end; and you feel that your doing lies that way. The resolved man is the man alone: the consecrated man is the man with God.

3. Self-consecration is not a single act, or fact in the past, — a definite thing to be referred back to; it is not an act, an impulse, an emotion, a sentiment, but a principle brought and laid upon the altar of service, to be constantly re-placed, re-sanctified, as the show-bread of the table before the altar. It was this perpetual renewal of the early vow that made Jesus the all-conqueror; not in Nazareth, not in the Temple, not at the Jordan, not in the Wilderness only was his consecrating, but in every deed of love, in

every word of truth, in every mountain prayer, in every midnight vigil, in every buffet of man, and every travail of his soul. Renewedly dedicated was he, not by any new Divine outpouring, but by ever-new outgoing of his spirit toward the Infinite, and ever-helping love.

4. Nor is it merely the consecration of ourselves that is needed, — our hearts, our thoughts, our principles; but the consecration of what is ours, the results of gifts God has made us in the beginning, the using of his talents. The man of intellect should consecrate his brain to God, and, dying, be able to say that there is no line he could wish to blot, no sentiment he could desire to suppress; the man of ingenuity should consecrate his gift, and let the cunning of his hand labor nowhere that it will not bless man or help God. The artist, the discoverer, the man of science, and every greater or humbler man, is bound to use his ability as a Divine trust, and see that it glorify not himself, but God; and he who has money and makes money is bound, with no niggardly dole, to give it freely out to God's service, — not to hug it or to squander it, but to remember that it is the *only gift of God of which he cannot take something away;* that it is the gift of God by which he can do much good; and that it is the mean avarice and hoarding of it, the stingy, selfish neglect to use it for man and for God, which constitutes a crime Jesus more frequently and terribly rebuked, to which he awarded more fearful punishment, than all others. Take down your Bibles, and read the Gospels through with that one thought, and see how much and how perpetual is his demand of money, and what a doom he promises the man who will not be rich toward God; and then go into life, having not merely set apart, but *consecrated*, some new portion of your increase — God's money — to the good of some fellow-man, some needy cause, some social good, to some great eternal

principle of truth, justice, liberty, right. Make a habit of so consecrating the returns of every ability, that in the end yours may be the hopeful, cheerful answer, "Lo! there thou hast thine own with usury."

It is useless to talk, and deny the power of the human soul to do any thing God asks of it. It is no harsh, selfish task set us for his own glory; but to our fidelity it will approve itself as a staff of support and a reward of joy. It will ever bring comfort and power. I have somewhere met a thought like this, the truth of which all will recognize, — there is in us all, and native to us, an element of self-sacrifice. It pulses through the imagination of our youth; it is the spur of maturer love. Where we love we desire to give, not outward gifts merely, but *self*, — that which specially is ours, *ourselves*. There is none so selfish but in some sphere desires to give up self, and succeeds. The element out of which self-consecration grows is, then, not merely a thing possible, — an acquisition; but an endowment, — native. That consecration of self is possible in lower things, the long, patient devotedness in sickness proves, the grand heroism of the last past years attests. Is there not something deeper and better in us, something of more worth, something in which we may more desire to be spent, than love of friends, or loyalty to country? And is there not something of a grand help in the very thought and purpose of so serving God, which lifts half the difficulty, and should take away all the doubt? If it be a thing a man can do, — dare danger and death in the spirit of devotedness to country, can we not give life, the every energy we possess, the uttermost that we are, to Him, the all-loving and gracious? Indeed, there is no impossibility about it. The two things are similar in kind; they only differ in degree. Christ's life is only impossible where there is no Christ's spirit; and Christ's spirit is not the

gift to the great and wise, the few: it is not exceptional; but God gives it without measure to the simple, who ask for it, who toil for it, who wait for it, who know it when it comes, and who accept and use it. He drops it into any heart which lies open to receive it, as he drops the dew into the lowliest flower whose upturned cup all day long has thirsted after, and patiently waited, the coming of the blessing.

There is a single way to do the will of God on earth, to render him the acceptable service. It is to consecrate, to religiously set apart and devote, ourselves to Him. And this consecration, as it was in Christ, is not one, but a series of acts, a constant renewal. The life of God in the soul is not a thing to be left to hazard, which may come in return to a little forethought and preparation. You cannot take it up under a spasm of emotion, and carry it out as a sentiment into life. Sentiment parches and shrivels in the first heat of the world, wilts and wastes before its sirocco breath. It must be a principle, a thing with a taproot running deep down into the interior consciousness, grappling with the foundations of life, and getting its success of that Holy Spirit whose presence and sustaining power is not absent from any, though it slumber in the many who will not rouse it into life.

To the work, then. "Rally the good in the depths of thyself." Bring the great offering, — the heart, the life. Lay it reverently, with a great purpose and a deep prayer, with unflinching faith and kindling hope, upon the altar of service. God will move before it and about it, and will accept it as he once accepted Abraham's sacrifice; he will welcome it as he welcomed the Saviour's submission; he will reward it with his best gift, — here peace, and hereafter bliss.

EDITOR'S NOTES.

At the suggestion of many friends of the "Journal," we give this month a larger space than usual to letters and reports concerning our missionary operations; and, in deference to the same desire that a greater prominence be given to what pertains to the active interests of the denomination, we propose to bring together, in a brief review, some of the principal topics of interest to our body, that have been developed since our last issue.

The interval has included the period of summer heat and of vacations; but it has also been marked by some signs of denominational activity, and there are certain features of the record which promise to be of increasing interest.

THE NEW-HAMPSHIRE AND WESTERN CONFERENCES.

The most prominent event of this period was the meeting of the Western Conference in Buffalo. A full account of the proceedings will be published in a pamphlet, by order of the Conference; and we shall therefore do no more than to refer to it as one of the most interesting meetings we have known.

We went to this Convention directly from the meeting of the New-Hampshire Conference in Portsmouth; and the first thing which impressed us was the singular likeness of the two in tone and spirit. We often hear it charged upon our body, that it has a lack of unity as compared with other sects; but no one could have gone from one to the other of these two gatherings, so far apart, and not be profoundly impressed with the unconscious harmony of sentiment and action, so that one might have been the continuation and enlargement of the other.

We note a few of the characteristics by which both of them were marked: —

1. And, first, we must mention their earnest religious spirit. The prayer-meetings were the portion of the exercises fullest attended, and apparently best enjoyed. Nor was this the only indication of increasing fervor and religious interest. The same was apparent in all the speeches, and all the proposed methods of action; and this not on the part of one wing of our body alone, but equally with all. Evidently, in the spirit of fervent piety, as well as in the disposition to work, those most divergent in theological opinion found themselves at one.

2. There was a spirit of hopefulness and earnestness in the Conventions, which, in its way, was equally gratifying. All recognized the fact that there is now before us an opportunity which calls for our best and most persistent endeavors, and there was a universal desire for a more organized effort, which, in both Conventions, resulted in the formation of efficient working plans.

As a representative of the American Unitarian Association, it was gratifying to observe the cordial feeling manifested towards this organization. It was more than friendliness, and betokened a degree of confidence which insures the best condition of co-operative work. So far as we can see, nothing is wanting to the absolutely perfect relation of our Association with every Society and organization connected with the denomination.

MISSIONARY WORK.

One of the topics most prominently considered at the Conventions, and most constantly attended to by the officers of this Association, is that of missionary work. The author of "Ecce Homo" has well said that "Christianity

would sacrifice its divinity, if it abandoned its missionary character;" and what is essential to the religion as a whole is essential also to every one of its separate systems. As a denomination, we are becoming more alive to the importance of this duty; and our dread of sectarianism is yielding to the generous earnestness which a true conviction of the value of our faith is fitted to arouse.

For the better accomplishment of this work, so far as concerns this Association, various new plans have, during the last month, been added to those already in operation. For more effective action at the West, Rev. C. A. Staples has been appointed our general agent, holding this office in connection with that of general secretary of the Western Conference.

For the Middle States, Rev. Dr. Farley has been appointed to a similar position by this Association, he being at the same time president of the New-York Unitarian Association. Rev. Mr. Tilden, previously chosen to a similar position for the New-England States, has entered upon his duties, and is now in constant service.

In conjunction with the New-Hampshire Conference and the Maine Conference, we are also engaging in missionary work in many places in those States; availing ourselves of the service of many of our settled ministers during their vacation.

THE SUPPLY OF MINISTERS.

Another interesting event of the past month has reference to the demand for more ministers. At a recent meeting of the Ministerial Union, the subject of the lack of ministers and the methods of theological training was earnestly discussed, and then referred to a Committee, consisting of Rev. Messrs. S. W. McDaniell, C. J. Bowen, and

E. J. Young. At the meeting of the Union, held July 16, this Committee presented a very thorough and exceedingly able report, giving the results of their investigations, and presenting certain recommendations of great importance. In order to secure a full consideration, the whole subject was deferred, to be the sole business of the Union at the meeting of Sept. 10. We hope the meeting will be fully attended.

The subject is, perhaps, the most important that we have to consider. There are three unmistakable facts. 1st, That the demand for men in our ministry is great beyond precedent. — Not a week passes without the development of some new opportunity, and the list of vacant pulpits is already a matter of sore anxiety. 2d, That the present rate of supply gives very scanty promise. — This year our theological schools gave us, both together, eleven ministers; and this, as we know, is about the average we have to expect. 3d, That there is an inexhaustible abundance of young men, of just the kind we need, rushing into other walks of life, and filling to excess all other professions.

The problem is, how to turn more of these into the work which calls them so loudly. The problem ought to be a simple one. We believe it can be solved. Let it receive the thoughtful consideration of every one, and let us resolve that the result we pray for shall not be long delayed.

LAY PREACHERS.

One matter brought forward in the report of the Committee of the Ministerial Union, will, we hope, not be overlooked. They recommend that the temporary need be in part supplied by the employment of lay preachers.

We believe that the suggestion is exceedingly valuable,

and we are confident that it opens the way to a rich source of useful influence. There are very many men, not in the ministerial profession, (and women too), of leisure and culture, of piety and zeal, who would willingly undertake to conduct religious services, organize Sunday-schools, and the like. We can point now to many a lawyer or teacher or business-man who we think might be induced to perform such service, and who we know would do it with rare efficiency.

To some such expedient it would seem we must resort; and we do not think it would be a very lamentable one either. On this point we shall at another time have more to say.

ANTIOCH COLLEGE.

The friends of Liberal Christianity and liberal thought and culture will all rejoice in the appointment of Rev. Dr. Hosmer to the presidency of Antioch College. Dr. Hosmer is universally known and loved and honored by our denomination East and West, and North and South; and no one could be chosen who would be more generally acceptable, as a representative man of our body, in a position so prominent and responsible as that to which he is called.

The people at the East, who have contributed to the endowment of this institution, expect that it will be a grand centre of liberal influence. First of all, of course, it must be as high as it can be made in the way of educacational advantages; and our friends here will hardly be satisfied till they can see, on the part of the Unitarians at the West, such confidence in these advantages that they will send their sons there instead of to Cambridge or Yale. But, along with this excellence as a place of instruction, they count upon the religious influence to be exerted there,

as a thing of the utmost importance. We hope the time is coming when men will think more about this consideration, in selecting a place of education for their children. As we understand, students in Antioch College are absolutely free as regards their religious belief; but they are not to be left without positive religious influence, — and this, it is understood, will be liberal. And it is a matter of profound gratification, that this influence is to be controlled by a man so eminent for piety, for sound religious convictions, and the graces of a Christian life.

The records of the Executive Committee will show what action they have taken, as a token of their appreciation of the movement by which Dr. Hosmer has been secured. The appropriation which they made is in consideration of definite missionary service to be performed by Rev. Dr. Hosmer and Rev. J. K. Hosmer, and could not fail to commend itself even to persons not interested in the College; but we think there are few to whom it will not be an added source of satisfaction to know that it was regarded a material circumstance in making it possible for Dr. Hosmer to accept his appointment.

NATIONAL CONFERENCE.

We would call earnest attention to the proposed meeting of the National Conference in Syracuse on the 9th of October. The meeting promises to be of very great interest and importance. The questions to be discussed are questions of a practical character, looking to the increased vigor and influence of the denomination, as will be seen from the official announcement in circulars and newspapers. The whole value of the convention will depend upon its being fully attended. Let it be attended by representatives of every section and every class and every shade of opinion.

We think every thing in the signs of the times indicates, that it is possible to see a real and effective union of all our brethren and all our churches, such as shall make a gathering, like this which is contemplated, a grand success. Measures are being taken to reduce the expense of the journey, and we hope that every Society in the body may be represented by a delegate.

We have been sometimes asked what practical good has been accomplished by this National Conference.

We reply that, leaving wholly out of account any definite plans or operations which have been wholly or in part the result of the Conference, there are three things which are evident enough: 1st, That in consequence of this Conference, and the conception of it at the meeting in Hollis Street, our laymen have thrown their influence more earnestly and effectually than ever before into our religious affairs. 2d, That the denomination received, by that gathering, a stimulus and encouragement, the effect of which has been apparent in all the various movements and organizations connected with it. 3d, That, since that New-York Convention, where it was made so conspicuous that our denomination comprised an element of intelligence and influence and piety such as commanded respect; and where it was also made clear that this denomination, so composed, was not, as its enemies love to say, dying out by reason of its spirit of complacency and indifference, but was alive and determined to do its work and fulfil its mission, — since that Convention, we say, the Unitarian body has held, in the nation at large, a position and a prestige and an influence, such as it never held before, and such as it could not have attained by a long period of more quiet work.

The value of the Conference as a permanent organization will be tested by this second meeting; which will have neither the motives of curiosity and first enthusiasm, nor

the attractions of a visit to a metropolis, to compel attendance, and which will depend entirely on the real interest in the cause and in itself for its success.

It is hardly likely, that, if ever so successful, the meetings of the Conference will be oftener than once in two or three years; and this makes it the more important that it shall be attended by all who can go.

OUR PUBLICATIONS.

Several important undertakings have been entered on during these two months in the department of publication. They will be severally commented upon as they are matured. The one now to be especially noticed is the issuing of the volume by James Freeman Clarke, on the "Truths and Errors of Orthodoxy." We have elsewhere briefly alluded to the character of the book; but its title and the name of the author will doubtless be enough to commend it to our readers. We wish now simply to take occasion to repeat, that one of the first duties of the members of our denomination, is to aid in the circulation of our literature, and to beg that with this book we may see the first fruits of a determination on the part of all, thus to further the progress of our ideas. Hitherto the circulation of our books has been by no means proportioned either to their value or their acceptableness. The Association proposes with this book to begin a more earnest attempt to *publish*, and not merely to *print*, the thoughts which are committed to it; and we wish that every one of the thirteen thousand persons to whom this Journal is sent would feel under some obligation to aid in the attempt. Let every one who is able, purchase it to read and to lend. We shall be surprised if it is not gratefully welcomed by all true seekers after truth, whether in or out of our own denomination.

LETTER FROM INDIA.

BOMBAY, March 28, 1866.

DEAR SIR, — I found your letter of Oct. 16, 1865, awaiting my arrival in Calcutta; and, as the subject of Foreign Missions is one which claims my deepest interest, I at once entered into all the details of our India mission. Although my stay in Calcutta was limited to two weeks, I visited, in that time, all the principal educational institutions; conversed with many people, both foreign and native; and endeavored, by intercourse with natives, to ascertain their wants, and the results and defects of Mr. Dall's work. After leaving Calcutta, I went to Madras, and there saw the branch mission, under the charge of Rev. William Roberts.

Mr. Dall had just returned from a tour through a portion of India, which had occupied him several months. He received me gladly; and I remained in the mission-house while in Calcutta. The work being done at present is this: First, a school, where two hundred and fifty-three Bengali children are taught, by ten native teachers, in all the grammar-school branches necessary to fit them for the university. These boys range from four to twenty-one years in age, and pay for their tuition; so that the school nearly pays for itself. Next to the school, — to which Mr. Dall gives his personal supervision, examining the classes and instructing teachers, — is the correspondence of the mission. Constant inquiries are sent from natives whose studies of religious truths, not nominally Christian, have suggested questions which Mr. Dall is called upon to answer, because he is the only missionary who seems willing that faith should be the result of careful study, — the only one who does not deny the right of doubting until convinced. I have read letters from natives of various provinces of India, even from this Bombay Presidency, which, coming from heathen, show a liberality, and a willingness to be instructed, which is very rare in members of Christian churches. To answer fully all these letters, would occupy nearly all the missionary's time; and yet

it is hard to refuse such petitioners. Visitors among the foreign residents call at the rooms, sometimes out of curiosity, generally to see what heresy the despised Unitarians may be teaching the children under their charge; and such visitors are asked to record their opinions of the school in a book kept for the purpose. Tracts are distributed so far as possible; but the mission is to the natives, most of whom cannot read the American editions, and have to trust to some friend to translate them, or, more commonly, turn away unsatisfied. The other missions, here and elsewhere, provide reading-matter in the vernacular. No public services are held in the mission-rooms; but a service for foreign residents is held, every Sunday morning, at the house of a friend. If a service could be conducted in Bengali, some might be induced to attend; although public worship is thoroughly distasteful to the Hindoo mind, all their religious ceremonies being strictly family worship; and even a dear friend, not in the family, although a guest, may not join, except in great festivals.

Our missionary is wholly alone, so far as the sympathies of foreign residents are concerned. Even assemblies of "missionaries of all denominations" deny him the claim of Christian brotherhood; and the narrow-minded bigotry, so utterly incompatible with the doctrines of our Saviour, and fatal to apostolic work, prevails here as in so many other mission fields. The natives are his only friends. But, notwithstanding this, he constantly through the columns of the public papers, and occasionally by a public address, endeavors to overcome this illiberal spirit of sectarianism.

This is, then, a brief summary of the work the mission is doing in Calcutta; and what, you ask, are the results? Have the natives flocked into the Christian church? How many converts? These questions are too often asked of missions as if they were tests of efficiency. The number of reported converts is no indication of the work done. And here I stop to ask your indulgence, while I deviate from a direct Report on the mission, and tell you what the friends at home should expect, how they should view the work and its success, and what the mission seems to require.

The English-Church Mission adopted a plan in India, some time ago, of paying their converts a rupee a month, in consideration of their being cast off by their families. The effect was immediate. Many were "hopefully converted," and the ingenious author of the scheme received all praise as a successful laborer in a vineyard which had been unprofitable to his predecessors. The Romanists saw the effect, and adopted the same plan, with this improvement: they gave *two* rupees; and at once the converts turned their backs upon their first pastor. The number of *baptized Christians* is small, and our mission has not pressed the matter, for this reason, — as long as the name of Hindoo is retained, the Bible may be studied, read to one's heathen friends, and fully believed. But, once baptized, the convert is cut off from all influence with his people, and regarded with suspicion even by foreigners. "A Christian native is ten times worse than a Hindoo," has become a by-word. Many of the teachers at Mr. Dall's school are good Christians, and do a great deal of good in extending the knowledge of Christ's kingdom among their people; but, not being baptized, are not considered Christians.

The Bengalis are remarkable for intelligence, and are frequently acute thinkers. Their love for mental exercise is great, and they seldom accept any new opinion without examining it well. The British Government has always been opposed to all endeavors to educate them in religious truth, and even at all, beyond narrow limits. It wishes the people to be educated enough to furnish public offices with clerks and writers, and beyond this the policy is entirely repressive. The old days of missionary persecution — the days of Judson and Chamberlain — have passed: but even now the Government looks with jealousy on all attempts to Christianize the people of India; and, on the other hand, grants large subsidies for the support of heathen temples and festivals, — as the Jagannáth Pilgrimage.

The desire for knowledge displayed by the young men is very gratifying. The public schools are not large enough, and are hampered by many restrictions; so that Mr. Dall's school might instruct double the present number, if there were teachers

to be procured at the very low salaries now paid. That in this thirst for knowledge lies the way to introduce Christianity effectually seems plain, for it is through the lessons taught these boys that the families must be reached. No access can be had to the women, except in the few cases where they are married to educated, liberal-minded men. Their system of infant marriages excludes many from school, and the older Hindoos have many deeply-rooted prejudices against the name of Jesus, which lead them to reject men or books bearing the hated name; while they are not unwilling that the doctrines of Christianity, under the name of morals, should be taught in the schools. Should a profession of faith be urged, they would at once remove their children from the school. In the success of our mission-school lies the hope of our mission to India; and I hope that our friends at home will see that education is a legitimate missionary process. The Free Church of Scotland long since recognized this; and their school for boys is the largest in Calcutta, numbering over a thousand pupils, and having a large and well-paid corps of native and foreign teachers. I spent a forenoon, hearing the various classes recite; and, although the exercises were very creditable, they were not equal to those of Mr. Dall's school; and that, too, at a time when Mr. Dall has been absent for several months, and the whole work has fallen on the devoted head-teacher, Dwarkanauth Singhee. I cannot but deem the mission remarkably prosperous, so long as this school gives access to so many boys. I will mention one more influence at work here, and then return to the condition of the Useful-Arts School.

The Brahma Somaj, a Hindoo Unitarian society, founded by Rammahun Roy, numbers hundreds of members among the most intelligent Bengalis, extends to other parts of India, and at Madras is called the "Veda Somajam." The doctrines held by the members are theistical. They believe in one God, the Creator of all things, whose attributes are consonant with those of Jehovah. They do not believe in Christ, except that he lived, and was a good man. I attended one of their public services. The vedas were chaunted in Sanscrit, and explained in Bengali, which was translated to me by a Hindoo

friend, who sat at my side for the purpose. Then sung, and a short sermon pronounced, — the th through the whole service being the loving-k fatherly affection, of God as exhibited in natur congregation of three or four hundred young r missed, the head-minister kindly explained to me and constitution of the society; and I formed a hi the possible future influence of this great reform direction, and to us they must look.

Now, to return to the school: The Governmen gives a thousand rupees towards its support; b enongh, as will be seen by this table. I includ expenses: —

	Rupees
Rent of present premises	
Rent of additional premises required	
Cost of new school-furniture	
Salary of head-teacher (at present Rs. 900)	
Salary of second teacher (at present Rs. 360) . . .	
Salaries of eight assistants (at present Rs. 1,920) . .	
Bearers (at present Rs. 261)	
Carriage-hire	
Cost of working new press	
School prizes	
Aid to churches at Madras, Salem, and Secunderabad	
	Rupees
Received from pupils for tuition . . . 2,700	
Received from government (precarious) 1,000	
Rupees 3,700	
	Rupees 4

This sum represents what I consider the abso the mission, in its relation to the school. The school-furniture, and the cost of working the pre appear again in the estimate, as, under careful the press can pay for itself; and its connection wi is important in the preparation of text-books, whi deficient. I have expressed all these sums in rup it is the current system, — a rupee being equal cents of our silver in intrinsic value, but, usual sums, called a half-dollar equivalent.

But it is not money alone the mission requires. Another missionary, to assist Mr. Dall, to superintend the press, and speak and teach in Bengali, should be sent out; and native translators set to work for the press, which will be here a very important engine, as the mission is not to savages, but to men of more or less education.

When I see what other churches have done in various parts of the world, — as the American Board of Commissioners for Foreign Missions in the Hawaiian Islands, — I am overwhelmed with shame at the scanty provision made by the Unitarians to obey the Lord's injunction to preach the gospel to all nations. All other denominations advance the work: we alone selfishly satisfy our consciences with listening to eloquent sermons delivered in luxurious churches, while devoted men are struggling on in poverty without sympathy, — nay, even despised, — with nothing to support them but their faith in God.

I have not done all I could have wished in this hasty letter, which should not be considered a Report, written as it is in the confusion of travel. I have not shown the changes needed; but I shall be in Boston in a few months, and will then lay the matter more fully before the Association. Until then, believe me,

Yours truly, WM. T. BRIGHAM.

Rev. CHARLES LOWE, Secretary A. U. A., Boston.

REPORT OF REV. JAMES THURSTON.

WILMINGTON, N.C., May 23, 1866.

REV. C. LOWE, — My school is more prosperous than at any former time. I have had more than three hundred scholars, and an average attendance of more than one hundred. They are of the poorer class, and value the privilege greatly. I have two teachers, a gentleman and a lady, both citizens of this place. I have a Sunday school increasing from week to week in numbers and in interest. To these I distribute tracts, newspapers, &c.

I have not time to treat of the subject of the destitution of large numbers, — widows, orphans, invalids, cripples. Within the half-hour, I have been interrupted in my writing and called to the door not less than five times; and this is a fair sample of my constant experience. Such clothing as the Soldiers' Memorial Society has forwarded to me, I have distributed; and I think the value must not be less than four thousand dollars.

I held a religious service for some time, on Sunday mornings, on board the gunboat "Chicopee;" but at length concluded I should do better service by visiting the men and officers, and distributing tracts, books, and papers. I have done so; giving testaments, bibles, Unitarian and other tracts, "Monthly Journals," newspapers, and such reading matter as I could obtain that was calculated to benefit the reader. A large portion of the books sent me by the American Unitarian Association, I also presented to the library of the "Chicopee." A like service I rendered to the revenue cutter "Northerner," and also to the Sailors' Home on Dock Street. Though sometimes I have felt, in making these distributions, that I was giving tracts not suited to the mental condition of these men, and therefore scattering seed that could never spring up, yet at other times I have been cheered by little circumstances of encouragement. Let me cite an example: On going my round on the "Chicopee," with my basket of documents, I passed the cook-room, where was engaged, in the mysteries of his art, the cook, his face as black as the ace of spades. I stopped, and said to him, "Perhaps you will like a paper, a tract, or something to read." Knowing the newspaper to be generally preferred, I offered him one. "No," he said, "I should like something else, — such as I had the other day. I then offered him a little tract in elegant binding, published by one of the tract societies. "No," said he, "not that." Just then, in turning over my pile, there appeared the well-distinguished white-faced tracts of the American Unitarian Association. "Ah, that's it!" said he. "I found the other day one of that kind that I liked much. I liked it; and, if you have more of the kind, I should like to get some." I had no objection, and he selected two.

I might mention, in this connection, that similar preferences have been shown, in the school, for the "Monthly Journals."

I have only time to refer to the Union Club and the Sunday service, and that very briefly. The Union Club has been an object of my meditation for some time. At length it has been formed, and is a success. We have already received into the treasury five hundred dollars. We have leased the Mozart Hall at a rent of four hundred dollars. We have among our officers the leading merchants of the city. More than fifty northern men are on the list of members. The flag floats over the building. Papers from every section of the Union are coming in, together with magazines and reviews. I have donated some of the books of the American Unitarian Association. We are beginning to be felt as a power in the community. It is not technically a Unitarian service, but a union service of all the northern and the loyal people who choose to attend. Others are to take part in the preaching.

I have confined my observations to what concerns the white population, or chiefly so; but the condition and needs of the freedmen are a constant subject of my attention, and receive no small share of such effort as I am able to make in the interests of Christian philanthropy.

This country needs the work of the missionary, the stalwart and fearless blows of the reformer, the all-enduring and benevolent efforts of the believer in the divinity of human nature. A low type of religion has done its miserable work, divorcing morality and piety, faith and works, heaven and earth, God and man, practice and profession, Sunday things and every-day things. We need a reformed religion. I believe that our better faith — the religion of our best men and women, who have been emancipated from the old bondage of rites and forms, and stereotype creeds, that a maturer, intellectual, moral, and spiritual growth has burst through — is the want of this country at the present time, and is that which alone can meet the requirements of our national condition.

I am, my dear Lowe, yours truly,

JAMES THURSTON.

REPORT OF DR. FARLEY.

WILMINGTON, DEL.

I WENT to Wilmington, Del., on the 19th of April last, and remained till the end of May; having preached there six Sundays in succession. I endeavored, by personal and social intercourse, to become acquainted with the actual state of things, with the view of forming, if possible, a judgment as to the expediency of pursuing the work begun by the Association.

The usual congregation averages from fifty to sixty persons, attentive and interested listeners. At lectures expository of our theological position, delivered at evening service, it has approached more nearly an hundred. Our tracts were taken in large numbers by those present, especially at evening service. Those, however, who avowedly and openly espouse our faith are certainly as yet very few; but their whole hearts are engaged, and it is very impressive to notice the earnest and intense desire they manifest for the stated ministrations of that faith, for the Sunday-school, and the Christian ordinances. Our congregations at home have little idea of the profound interest of their brethren in such a locality and community, on this subject.

The State of Delaware possesses in this its chief city. At the very least, its population is thirty thousand. It is already conspicuous for its machine-shops and foundries; its ship-yards, where, besides smaller craft, large iron and other steamers are built in large numbers; its tanneries and leather-dressing establishments; its carriage factories; its flour and cotton mills; its brick kilns, &c. It is essentially a great manufacturing town. Slavery removed, it opens a wide field for free and skilled labor. It is a great railroad centre. Besides the Philadelphia, Wilmington, and Baltimore Railroad, every train of which stops there, it is the western terminus of the Delaware Railroad, nearly completed; and which, traversing the entire length of the State of Delaware to the Chesa-

peake Bay, is there to connect, by large and swift steamers, nearly finished, also with Norfolk, Va., opening a new and most desirable direct route to the South. It is also the eastern terminus of another important railroad, piercing Pennsylvania, already surveyed. There is every indication of rapidly increasing population, business activity, and general thrift; with most encouraging signs of the advance of popular education in the near future, in its free schools, its literary and scientific institute, and its system of popular lectures.

The pest of the city is sectarian narrowness. That this mainly is the result of an ignorance of the true nature of any liberal views of Christianity, which the clergy do nothing to remove, but rather much to cherish, is beyond doubt. The old saws, remembered as once in vogue in New England, that we are infidels, that we deny the Lord that bought us, that we don't pray, that we have another Bible, &c., &c., are still rife there. "Why, you ar'n't going into that infidel meeting, are you?" was a question put with evident solicitude by a group of ladies to an "orthodox" friend who was entering our place of worship the last Sunday, P.M., that I was in Wilmington. (I had this from his own lips after service.) And the most prominent Presbyterian clergyman of the city could recently comment upon 1 John v., and with special emphasis on the spurious fifth verse, as offering an inspired statement of the Trinity, and an indisputable, because Scriptural, proof of it! That *we* are needed there, who can doubt? Is it credible that, without the least interference with, or breaking in upon, the lines of the existing churches, we should earnestly and persistently, through the living voice and agency of an earnest and faithful missionary, labor *in vain* among the thousands who are outside of them all? No, my dear brother. Send such a man there, keep him there a year, and the result will prove I am right.

But Delaware, that little "pocket State"! By her constitution, the three counties have an equal representation in both Houses of the Legislature without regard to comparative population, wealth, or any thing but the fact that each is a county. The two southern counties, Sussex and Kent, where were the

largest part of its slavery, its "poorest white" population, its fewest and poorest schools if any, its darkest ignorance, can elect its State Executive, make all the laws, lay all the taxes, appropriate all the revenue, control in fact every thing. Delaware County, of which Wilmington is the soul, has always been at its mercy. The new Delaware Railroad is opening up glorious farms and soil for peach orchards and other valuable fruits, to Northern and New-England enterprise and skill. Emigrants are pouring in. The tide will soon set in the direction of our better civilization, with free schools, freer and more churches, and every good instrumentality for improving and elevating the people and the tone of society. Thus the State will be redeemed by a new impulse given to its agriculture, its manufactures, its education, and its religion. If *we* are sincere in our professions of interest in the best culture and the purest Christianity, it is our bounden duty to make one faithful and generous effort to plant our faith in Wilmington, the chief city of the State, where, previous to our present movement, we have never been heard, not even by "a few;" but where, once established, we shall be a power of no mean influence for good to the highest interests of man for time and for eternity. I regard the city as pre-eminently missionary ground for *us*, which every consideration of philanthropy and piety should prompt us to occupy and cultivate.

Then its location; on the line of our great Atlantic and southern travel; another important post in our chain of important posts lying along our Atlantic border from Eastport to the capital, and destined, as our national affairs become settled, to be extended to the Gulf,—no point on that line, nearly so important as this, remains unoccupied by us. Besides, remember that back of it to the west and northwest stretches the great State of Pennsylvania, with its teeming population and its immense resources; and, within sixteen miles of it, the enterprising city of Chester, Pa., fast becoming its rival, and soon, I trust, to invite us there also.

Of course, to try the experiment which I so earnestly desire to have tried, our friends there must be generously helped to make it. Within themselves, and from some very warm-

hearted individuals at Thurlow, Pa., twelve miles from them, one-half of the expenses involved might, I think, be met. The American Unitarian Association must do the rest. In my humble judgment, it is one of *the* places on which effort should be at once concentrated.

Very truly yours,

FREDERICK A. FARLEY.

REPORT OF REV. W. C. TENNEY.

LAWRENCE, KAN., July 10, 1866.

SINCE my last quarterly report, and mainly within the past month, steps have been taken, and with complete success, to make ours a society in *fact*; while previously, for ten years, it has been one scarcely more than in *name*. Nothing has ever been done systematically; annual meetings, provided for in its constitution, have not for years been held; the office of treasurer was a useless one; no arrangement for the distribution of pews was ever made, and individuals affixed their names (on paper slips) to the pews, by silent consent. One and another member of the congregation took turns in "running the society," as the phrase is, as they were successively moved thereto, and when a predecessor in the business had become weary; and contributions to Mr. Brown, small at best, were made fitfully and immethodically. Even the call extended to me was informal, and there is not a line on the records of the Society (at least previous to these last few weeks) concerning my pastoral connection with it. All this has passed away. Meeting after meeting has recently been held, old financial neglects have been repaired, old financial tangles have been made clear and straight, committees reconstructed, their functions strictly defined, some old sores (as of course there must have been such under such misfitting) have been healed, and a clear and consistent system of management inaugurated for the future. The renewal of subscriptions it was judged best to

anticipate by some months. Knowing the exhaustion of last summer, and remembering how exceedingly brisk business was then, and how abundant money (in considerable contrast with the present season), I have dreaded the close of the first financial year. But the results are satisfactory, and the Society has manifestly been acquiring stability and cohesion. Some past arrearages that have been brought to light, some further needed repairs, some necessary though not very large expenditures on our choir (not now excelled by any in the town), compel us still to receive your pecuniary assistance; but our prospects are good and steadily brightening.

The railroad was opened between Lawrence and Leavenworth the middle of May; and I have just availed myself of my first convenient Sunday to preach at the last-named place, the Rev. Mr. Brown kindly and gratuitously supplying the pulpit here in my absence. I was not acquainted with a single inhabitant of L.; and was obliged to go over as early as Friday evening in order to procure a hall, circulate information, &c. I could obtain a hall for only one service, 4 o'clock, P.M.; and during Saturday night the rain poured so long and so hard, a north-east storm setting in, that I gave up my enterprise as a *submerged venture*. But, by morning, it seemed to have *rained out*, and in the afternoon the streets were dry; and I spoke for fifty minutes to an audience of one hundred and fifty persons, two-thirds men, very intelligent in appearance, and attentive in manner, and representing, I am told, a large pecuniary interest. The importance of Leavenworth, a rapidly growing city, and one which in numbers and business will always take the lead in Kansas, I have never before so fully appreciated. The make-up of its population is not near so good as that of Lawrence; but I believe there is an opening in it for a Liberal Society of some kind, if not one of our own, at least for a Universalist Society. I shall expect to hear from there before long, and shall probably preach there again during the next month.

Most truly and fraternally yours,

WILLIAM C. TENNEY.

LETTERS OF REV. S. S. HUNTING.

Owosso, Mich., July 23, 1866.

Brother Lowe, — Being invited to preach here, I have spoken two Sundays; the Congregationalists giving me their church last Sunday afternoon, which was well filled with people of every phase of religious opinion. There are a few Liberal people here who are well interested; but they are not strong enough to organize a Society, while we can organize a kind of Christian Union. If you could send several of our doctrinal and devotional books here for a kind of circulating library, especially a commentary like Dr. Morison's, and expository tracts adapted to those who hold the old-fashioned view of the Bible, and ten copies of the "Monthly Journal" each month, — all this would be the best thing to be done now.

The openings are very encouraging in this State; but we must allow time for the seed to grow. This city has now about twenty-five hundred inhabitants, and is rapidly improving; hence the need of sowing the good seed at the present time.

Aug. 6, 1866.

The people here are very much pleased with your contribution. I have closed up now, and am looking towards Quincy; but I go with the conviction that I have never preached a month in a place with better prospect of a permanent success. We have organized a society which we call "The Christian Union," and have chosen officers to have lay services every week, and hope to form a Sunday school.

Can you have influence enough with some Boston Society or Sunday school to get up a box of Sunday-school books, second-hand of course, and send them to this place? I know that five hundred volumes are lying on shelves of Boston Sunday-school libraries, unused, that would be of excellent service to a place like this.

Fraternally yours, S. S. Hunting.

LETTERS OF REV. M. W. WILLIS.

St. Louis, Mo., July 19, 1866.

Dear Sir, — I think next week of taking a trip to St. Joseph, Leavenworth, and Omaha. If I go, I shall be able to distribute tracts which I have left on hand, and preach as a missionary two Sundays. I recently had an excellent service at Perry Springs, which is the fashionable watering-place of the West. I preached there to people from various States.

Quincy, Aug. 17, 1866.

I have had a recent and pleasant experience. I preached last Sunday at Plymouth, Ill., forty miles from here. By special influence of Presbyterian people, I obtained the Presbyterian church; but every church in town was represented by people who came to attend the service. No one ever preached a Unitarian sermon in Plymouth before me. I am happy to believe that pleasant impressions of the liberal faith have been received in that town. I lectured once before in the Methodist church there. The very prejudice which Orthodox leaders seek to spread to the hurt of liberal views, when those liberal views are enunciated, becomes by its very unfairness an advantage to our faith. Since, people hearing, are astonished to find that that which they were taught to believe so soul-destroying breathes the tenderness of the Christian faith, and is inspired with the love of Jesus and the love of truth.

I am very truly yours, &c.,

Martin W. Willis.

LETTER OF REV. J. ELLIS.

Ogden, July 10, 1866.

Dear Mr. Lowe, — I returned, by way of Antioch, to my field of labor, very much refreshed by the visit at Meadville and Buffalo. The Conference at Buffalo I regard as the best, de-

cidedly, that I ever attended, although I have attended one or more each year for thirty-five years past. I did not expect to witness so much harmony of feeling, or see the earnest, prayerful spirit of pure and undefiled religion that was exhibited on that occasion. I went there expecting, not exactly to freeze, but to get the spiritual chills; but found so much warm, enthusiastic spirituality there among the brethren, that I felt ashamed of my cold formality, and prayed the good Lord to revive his work in my heart anew.

Since writing my last, my work has been confined principally to Ogden, Blue River, and Elizabeth City; yet I have paid some attention to a few other places. I have held what the Western people call "basket meetings," at three different localities, since warm weather commenced; and I humbly trust I have done some good in this way. Such meetings call out a class of hearers that seldom go to common meetings; and often as the "bow is drawn at a venture, the arrow enters between the joints of the harness." At these meetings we generally give an outline view of the "faith once delivered to the saints," as we understand it, dwelling somewhat emphatically upon the liberal element of the Christian religion.

Those books and pamphlets help me very much in this work. There is a good opening for our doctrine at Indianapolis, Lafayette, Attica, Covington, Hagerstown, and many other places, to my certain knowledge. Pray for success to attend me.

Perhaps a kind of statistical summary of my labors, since I entered this field, may interest some, as this seems to be a time of Conferences.

1st, I left home, Oct. 1, 1865; and spent about six weeks in East Tennessee and vicinity, accomplishing but little good.

2d, Returned to Western Indiana, Nov. 15, and commenced labor as a missionary, at Thorntown and Crawfordsville.

3d, Labored somewhat extensively among destitute churches of the Christian order, and saw good done.

4th, Up to this date, June 15, delivered two hundred and fifty-two sermons.

5th, Received into church membership one hundred and seventy-eight members.

6th, Visited one hundred and fifty families.

7th, Organized four sabbath schools.

8th, Gave six sabbath-school lectures or talks.

9th, Spoke seven times on the subject of temperance.

10th, Attended three "basket meetings," in the grove.

11th, Attended twenty prayer and social meetings.

12th, Went to five funerals, and married one couple.

13th, Was turned out of Campbellite church and Methodist academy, for being a *heretic*.

14th, Sold over two hundred books.

15th, Gave away or distributed a large number of pamphlets.

16th, Travelled near three thousand miles, one fourth of it on foot.

17th, And I feel to say, in conclusion, "Hitherto the Lord hath helped me;" and I feel very much like helping him in His struggle with the mighty.

Yours fraternally, J. ELLIS.

LETTER OF REV. C. G. AMES.

SANTA CRUZ, June 6, 1866.

DEAR MR. LOWE, — I report that the month of May has been devoted chiefly to this village of fifteen hundred inhabitants, by the side of the sea, some eighty miles southward from San Francisco. The first Sunday in May I preached in the Methodist Church; then I had occasion to spend a Sunday in the city, where I gave an address to the children of the Industrial School, and a lecture before the "Temperance Legion." Then, returning here, I commenced a series of services in the large school-room, which have been well attended, and *remarkably* well received. More than a hundred adults, in the town and vicinity, may be counted as interested in the organization of a Liberal Society. The assortment is miscellaneous, very, — Spiritualists, Universalists, Unitarians, and men of all shades "in search of a religion." My special satisfaction

is in ministering to the wants of that large class which is not reached — not touched, at least — by any of the churches; a class, by the way, which includes many of the noblest men and women in every place.

A month of observation and acquaintance satisfies me, that a Society could be gathered here, respectable in quantity and quality, and abundantly able to support itself with some help for the first year. And matters have come to such a pass already, that the people will suffer a serious disappointment, if that consummation is not realized. Some resident, active radicalism had whetted the appetite for my kind of preaching; and I found no need to push at a door already wide open.

Santa Cruz is unlike most of the California towns. It seems wholly one side from the mining interest; the population living chiefly by agriculture, and by manufactures of leather, lime, paper, and powder. Hence the material is less transient and more reliable. And its local advantages and attractions make it a favorite summer-resort for a class of quiet-loving city people, who come here for sea-bathing, trout-fishing, and the healing virtues of "bird and bush and flowing water." Not from resemblance, but from its charms, it is sometimes called the "Newport of the Pacific Coast."

Watsonville is a village of some twelve hundred, situated in the fair and fertile Pajaro Valley, twenty miles eastward from Santa Cruz. I preached there last Sunday evening to a large congregation of hungry, open-hearted people, many of whom expressed the most earnest wish for something more of the same sort. I heard the same story over and over again as elsewhere, "You preach what we always felt, but couldn't speak." So true it is that human nature is a revelation of Super-nature, only waiting to be "voiced," as Brother Stebbins likes to say. Every soul enshrines the holy child Emanuel, which, being interpreted, each sees to be "God with us." Here on the Pacific Coast, even more than among the thick-growing traditions of the East, I find that the most radical statements of the identity of Christianity with absolute natural religion find readiest access to head and heart.

Cordially yours for the Blessed Light and Life,

C. G. AMES.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

Summer Rest. By GAIL HAMILTON. Boston: Ticknor and Fields.

We took up this book with a feeling of prejudice, from having experienced a sense of surfeiting with the excess of "smartness" and the slashing style in some of the author's earlier writings. But we have been well repaid for the reading. As a matter of criticism, we might have still something to say in accordance with our former impressions. But, for all that, there is in the book so much of vigorous thought and graphic utterance that we admire and commend it. The author is not afraid to grapple with any subject, and to speak her mind. And she does it in a pungent, witty, clearheaded, and sensible way; so as to command attention, even if she does not carry one to her conclusions. Theology comes in for its share of discussion, and she shows her right to discuss it, by an evident acquaintance with Scripture, a zest for religious things, and a warmth of religious conviction.

The articles entitled "The Kingdom coming," "Gilfillan's Sabbath," and a "Council about a Council," are heavy shots fired into the Calvinistic camp by one of their own number.

Book of Worship and Hymns. Boston: Ticknor and Fields.

This is a collection prepared for the use of the Third Congregational Society in Springfield. It is based on the well-known "Book of Hymns," which is altered chiefly by the omission of hymns not suited to congregational use, and the addition of thirty-two new hymns; and a Supplement is added, consisting of one hundred and forty-two new hymns. It is thus made a most valuable collection.

Miss Muloch's Poems. Boston: Ticknor and Fields.

A delightful book. Some of the poems are of rare merit; and there are in the collection fewer mediocre pieces than in almost any book of modern poetry that we know.

Royal Truths. By HENRY WARD BEECHER. Boston: Ticknor and Fields.

The preface tells the curious story of how the author stumbled upon his own writings with this new name and dress,

in Northern Wales; and all who love fresh, earnest utterances will rejoice with him in such token that his words are being read and treasured all over the English-speaking portion of the world. We welcome heartily the publication of the volume here, only regretting that there is not some heading to catch the eye, so as to indicate the import of each selection. It is a want which the index at the end does not supply.

Truths and Errors of Orthodoxy. By Rev. J. F. CLARKE, D.D. Boston: American Unitarian Association; Walker, Fuller, & Co. New York: J. Miller.

Nothing is more valuable in theology, as in philosophy and science, than a true eclecticism; and there is nothing which demands so rare a combination of qualities. It requires more courage, and greater clearness of perception, to recognize and set forth points of superiority in other systems than to defend and illustrate one's own; and that true impartiality and single regard for truth which will allow one to forget controversies in which he himself may have shared, and to pick out, even from a hated dogma, the grain of truth which has commended it to people's minds, is most difficult to attain. To be really valuable, all this impartiality must not come from cold passivity, else it is no more than indifference. It must come from a breadth of sympathy that is only part of, and not inconsistent with, a true fervor, such as is implied in Neander's motto, "Pectus est quod facit theologum."

Dr. Clarke possesses these qualities to an unusual degree; and he has made a use of them which contributes greatly to the culture of a sound theology. We shall be surprised if persons of other sects do not read this volume with interest, and perhaps with some wonder that a man who is so eminently connected with Unitarianism accepts in so many points the essential principles of their creed. Indeed, an Orthodox minister once said to him, commending particularly his book on Prayer, "You really agree with us so nearly, why do you not come fairly over, and ally yourself with Orthodoxy?" The reply was characteristic. Said Dr. Clarke, "When I have sucked an orange, I throw away the rind."

We do not, however, mean to imply that this book is only a rescuer of truths that our controversy may have swept away with the errors to which they were joined. It would be hard to find a more keen dissection and convincing statement of the errors themselves; and we regard the volume a powerful vindication of Unitarian Christianity. It is sent forth by the American Unitarian Association with the earnest desire that it may serve a useful end in the furtherance of true religion.

Spare Hours : second series. By JOHN BROWN, M.D. Boston: Ticknor and Fields.

Ecce Homo. Boston: Roberts Brothers.

The author of this book has good reason to be satisfied with its success. At its first appearance, two of our most prominent Boston ministers, farthest removed from each other in doctrinal belief, — one a Liberal Unitarian, the other a strict Orthodox, — on the same Sunday, from the pulpit, recommended it to their hearers; and thus it has been everywhere welcomed and read by persons of every creed. The Unitarians commend it, though they dissent from many of its conclusions; and the orthodox are generally well enough satisfied with its conclusions to commend it, in spite of its liberality.

In this general acceptance, it has, we think, fulfilled its greatest mission.

We indeed value it highly in itself, and should be glad, if our space allowed, to say what we think of its merits and its defects. We have, however, no room for a review of the book, and therefore we simply repeat that the greatest service it has done is this, — that, being a book of such a character, it has by its ability and freshness won for itself so wide a reading.

And by its "character" we mean this, — leaving wholly out of account its conclusions, — it is, in the true sense of the word, a "rationalistic" book; that is, it casts away traditional hypotheses and interpretations, and, using the results of criticism, it goes to the Bible, with the simple desire to learn what it teaches of Christ and his mission. It is none the less rationalistic for being itself prone to dogmatize; for it has started with the assumption of perfect freedom of inquiry, and so can claim for its own dogmas no infallibility. Certainly it is none the less rationalistic for being reverent and devout. Its whole spirit and method educates the reader to a rational and liberal and, at the same time, believing study of the Bible.

We doubt if the book is to be as enduring as it is popular; but we rejoice in it, and wish it yet wider success.

Bible Sketches. By SAMUEL J. GREEN, B.A. Boston: American Tract Society.

There are two chapters in this book which contain what we consider false doctrine, presented in a way to leave wrong impression on the child. Were it not for this, we should regard this as one of the happiest attempts to illustrate for the young the early Bible stories; and, as it is, teachers will find in it useful suggestions.

Ten Helps to Joy and Peace in Believing. By J. W. K. Boston: American Tract Society.

A valuable little book, with edifying and wholesome religious instruction.

We have received from the American Tract Society the following books for children, which will be referred by us to the Ladies' Commission on Sunday-school books: "*History of the Lost Purse,*" "*Pleasant Grove,*" "*Lyntonville,*" "*Lift a little,*" "*Nelly Newton.*"

Report of the Ministry at large in Charlestown. By Rev. O. C. EVERETT.

Most interesting as a memorial of service, and valuable for its suggestions.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 9, 1866. — Present, Messrs. Palfrey, Kidder, Padelford, Smith, Clarke, Fay, Hepworth, Livermore, Weiss, Staples, Ware, Crosby, Denny, Sawyer, Fox, and Lowe.

The Committee on the New England States reported, that Rev. William P. Tilden had accepted his appointment as missionary agent of the Association, and entered upon his duties the day previous.

They also reported, that applications for aid had been received from the Societies in South Natick and Montague, Mass.; and recommended that an appropriation of $100 be made to the former, and to the latter an appropriation of $150, with the understanding, that, if desired by this Board, its pastor, Rev. D. H. Ranney, should do some missionary work for the Association, in the neighborhood of Montague.

Both these recommendations were adopted.

The Committee on the Western States reported, that it seemed to them very important, in carrying on the work in the Western States, to have some one, resident in the West, who should personally investigate the various points where our aid might be called for, and should assist in the administration of our affairs; and they therefore recommended that Rev. Carlton A. Staples,

of Milwaukee, Wis., be invited to act as general agent of this Association in the Western States, under the direction of the Western Committee, for one year; giving to this work such portion of his time as might be agreed upon between him and that Committee.

This Committee reported, that a proposition had been received from Rev. Chas. H. Brigham, in reference to the purchase of a church in Ann Arbor, Mich., which they thought worthy of the earnest consideration of the Board; and they suggested, that, as Mr. Brigham would be present during the afternoon in the rooms of the Association, he be invited to lay his proposition before the Board at this meeting.

They also recommended the following appropriations, in response to applications received: $150 dollars to the Society in Kalamazoo, Mich., towards the support of a minister the current year; and $150 to the Society in Sheboygan, and $200 to the Society in Baraboo, Wis., to aid in building their churches; the amount to be secured in each case by the usual mortgage and bond.

The recommendations of this Committee were adopted; and, at a subsequent period of the meeting, Rev. Charles H. Brigham stated to the Board his views concerning the purchase of the church at Ann Arbor. It was decided best, however, to postpone action on this subject until an adjourned meeting, which it was voted to hold on the following Monday.

The Committee on Publications reported, that books had been granted, in response to an application received, to the Young Men's Library Association, at Sheboygan, Wis.

They also reported, that a communication had been received from the clerk of the Christian-Register Association, announcing that the following votes were unanimously adopted at a recent meeting of the directors of that body:—

Voted, That the thanks of the Christian-Register Association be presented to the Executive Committee of the American Unitarian Association, for their large order for the last six months.

Voted, That we see no need of any further order from the American Unitarian Association, for the purpose of establishing a first-class Unitarian paper in Boston. We believe such a

paper will pay for itself. But our publisher will be directed to fill any orders which the American Unitarian Association may at any time have to give, on our most favorable terms with any dealers.

The Special Committee on a new hymn and tune book presented their report, which, on account of the lateness of the hour, it was voted to lay upon the table.

The Board then adjourned to Monday, July 16, at three o'clock, P.M.

July 16.—Present, Messrs. Palfrey, Padelford, Smith, Clarke, Fay, Livermore, Osgood, Staples, Ware, Crosby, Denny, Fox, and Lowe.

The report of the Committee on the new hymn and tune book, laid upon the table at the last meeting, was first taken up for consideration; which report stated, that, having sought such information as they had been able to reach, in regard to the desirableness of such a book, they found the testimony entirely accordant in favor of the enterprise, and recommended that such a work be published by the Association.

After some discussion, it was decided best, in order that the proposed work should be as perfect as possible, to have a new Committee of five appointed, to consist partly of gentlemen not members of the Executive Committee, to prepare a plan for the book, to be submitted to the Board for approval. It was also decided to instruct this Committee to consider the expediency of inserting a liturgical service in the new work. The Chair was requested to appoint this Committee at such time as might suit his convenience.

The question relating to the church at Ann Arbor was taken up for consideration; and it was voted that the sum of $4,000 be appropriated to aid in purchasing the church-building offered for sale in that place, provided that satisfactory arrangements could be made by the Finance Committee, on consultation with Rev. Charles H. Brigham.

The Special Committee appointed at the June meeting to consider and report upon the subject of Christian "Unions" presented their report; after the reading of which, it was voted to instruct the Secretary to cause it to be printed, and a

copy to be placed in the hands of each member of the Board, in season for examination before the August meeting.

Other business was transacted; and the Board then adjourned to Monday, Aug. 13, at three o'clock, P.M.

Aug. 13. — Present, Messrs. Palfrey, Kidder, Smith, Livermore, Denny, Sawyer, Fox, and Lowe.

The Treasurer, after presenting his usual monthly statement, announced that he had received from F. M. Stone, executor, a transfer of ten shares in the capital stock of the Boston and Maine Railroad Company, being a bequest to the Association from the late Ellen M. Smith.

The Finance Committee reported, that, whereas many of the societies from which there had been reason to expect contributions to the funds of the Association for the year '65 and '66 had not yet paid the same into the Treasury, and whereas it was important soon to begin the collection for another year, they would recommend that all sums paid subsequent to Sept. 30, 1866, should be reckoned as belonging to the next year's account; and that the Secretary be directed to publish a full list of acknowledgments for all sums that shall have been received prior to that date during the year.

This recommendation of the Committee was then unanimously adopted.

The Committee on the Western States presented a report in which they recommended an appropriation of $50, to be paid to Mr. J. L. Douthit for missionary service in Southern Illinois; and another of $200 towards the salary of Rev. N. M. Mann, as pastor of the Society in Kenosha, Wis., a like sum to be appropriated in each instance by the Western Conference; which report was adopted.

The Special Committee to whom was referred at the last meeting the request of the Unitarian Association of the State of New York, that a missionary should be appointed for the Middle States, recommended that Rev. Frederick A. Farley, D.D., of Brooklyn, N.Y., be invited to act, in behalf of the American Unitarian Association, and under the direction of this Board, as a general missionary for the Middle States; and that he receive, besides his necessary travelling expenses, a

salary at the rate of $2,000 for such portion of the year as he might be willing to devote to such service, deducting the sums he should receive for the same in the places to which he should go.

The Special Committee appointed at the last meeting to consider further the subject of a new hymn and tune book presented a report; and then the work of preparing such a book was referred to a Committee, consisting of Messrs. Livermore, Crosby, and Fay, with full power as a Supervising Committee, and with authority to secure such assistance as they might deem expedient.

The Secretary presented a communication from Rev. Edward E. Hale, one of the trustees of Antioch College; and, in compliance with the request contained therein, it was —

Voted, That, in case Rev. George W. Hosmer, D.D., shall accept the presidency of Antioch College, the sum of $1,500 be appropriated, and placed in the hands of the Western Committee of this Board, to be expended by them for missionary service, to be performed in Yellow Springs and its neighborhood, by Rev. Dr. Hosmer and Rev. Jas. K. Hosmer, during the year beginning whenever they may enter on their duties.

A communication was presented from the Secretary of the National Conference, asking that the report of the Association, to be laid before the Conference at the meeting in October, might be prepared in season to allow of its being printed before that meeting, for distribution among the delegates; and it was then voted to request the Secretary to prepare such a report as should seem to him desirable, and send it to the Secretary of the Conference.

The Board then adjourned to Monday, Sept. 10, at three o'clock, P.M.

INTELLIGENCE.

THE ANNIVERSARY EXERCISES OF THE MEADVILLE THEOLOGICAL SCHOOL occurred on Tuesday, June 18. The graduates were Edward W. Hathaway, of Fall River, Mass.; George

H. Hosmer, of Buffalo, N.Y.; and George H. Young, of Milford, Mass.

THE FOURTEENTH ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES was held in Buffalo, N.Y., commencing on Wednesday, June 20, and continuing through the following Sunday. The officers chosen for the ensuing year were as follows: — President, Rev. George W. Hosmer, D.D., of Buffalo, N.Y.; Vice-Presidents, Rev. Abiel A. Livermore, of Meadville, Penn., and Hon. Charles May, of Kalamazoo, Mich.; Recording Secretary, Rev. J. G. Forman, of St. Louis, Mo.; Corresponding Secretary, Rev. Stephen H. Camp, of Toledo, Ohio; Treasurer, Jefferson Wiley, of Detroit, Mich. Executive Committee, Rev. Carlton A. Staples, of Milwaukee, Wis.; Rev. A. D. Mayo, of Cincinnati, Ohio; Rev. Robert L. Collier, D.D., of Chicago, Ill.; O. G. Steele, of Buffalo, N.Y.; and J. C. Hilton, of Chicago, Ill. Finance Committee, Jefferson Wiley and A. W. Rice, of Detroit, Mich.

REV. GEORGE W. SKINNER was installed as pastor of the Society in Stoneham, Mass., on Wednesday, June 27. The order of services was as follows: Introductory prayer by Rev. Richard Metcalf, of Winchester; reading from the Scriptures by Rev. Edward C. Towne, of Medford; sermon by Rev. Thomas Hill, D.D., of Cambridge; installing prayer by Rev. Willard Spalding (Universalist), of Salem; address to the pastor and people by Rev. Grindall Reynolds, of Concord; benediction by the pastor.

REV. HENRY L. MYRICK was installed as colleague pastor with Rev. Joseph Allen, D.D., over the Society in Northborough, Mass., on Wednesday, June 27. The order of services was as follows: Invocation by Rev. George M. Bartol, of Lancaster; selections from the Scriptures by Rev. George N. Richardson, of Westborough; sermon by Rev. Nathaniel Hall, of Dorchester; installing prayer by Rev. Alonzo Hill, D.D., of Worcester; right hand of fellowship by Rev. Benjamin H. Bailey, of Dedham; address to the people by Rev. George S. Ball, of Upton; concluding prayer by Rev. Joseph H. Allen, of Jamaica Plain; benediction by the pastor.

THE CORNER-STONE of the building for the Children's Mission to the Children of the Destitute in the City of Boston was laid on the afternoon of Thursday, July 12. Prayer was offered by Rev. Ezra S. Gannett, D.D., and addresses were made by Hon. Albert Fearing, President of the Society; Hon. Frederic W. Lincoln, jun., Mayor of the city; Henry P. Kidder, Esq., one of the Vice-Presidents of the Society; and William B. Spooner, Esq. The new building is to be located on Tremont Street, near the foot of Common Street, and will be arranged with reference to the various wants of the mission.

THE FIFTIETH ANNUAL VISITATION OF THE DIVINITY SCHOOL AT CAMBRIDGE took place on Tuesday, July 17. The following were the graduates: Seth C. Beach, of Marion, N.Y.; James V. Blake, of New York, N.Y.; William Ellery Copeland, of Roxbury; George M. Folsom, of Cambridge; Henry F. Jenks, of Boston; Joseph H. Senter, of Lynn; Henry G. Spaulding, of Cambridge; and Jabez N. Trask, of Cambridge.

THE ALUMNI OF THE CAMBRIDGE DIVINITY SCHOOL held their annual meeting on the afternoon of Tuesday, July 17, and re-elected the officers of last year, viz.: Rev. George W. Briggs, D.D., of Salem, President; Rev. George W. Hosmer, D.D., of Buffalo, N.Y., Vice-President; and Rev. Edward J. Young, of Newton, Secretary. Rev. Ezra S. Gannett, D.D., of Boston, was chosen to deliver the annual address before the alumni next year.

MR. WILLIAM ELLERY COPELAND was ordained as pastor of the Society in Brunswick, Me., on Thursday, July 26. The order of services was as follows: Introductory prayer by Rev. Cazneau Palfrey, D.D., of Belfast, Me.; reading from the Scriptures by Rev. John T. G. Nichols, of Saco, Me.; sermon by Rev. George Putnam, D.D., of Roxbury, Mass.; ordaining prayer, by Rev. Amos D. Wheeler, D.D., the former pastor of the Society; charge by Rev. Edward E. Hale, of Boston; right hand of fellowship by Rev. Charles C. Salter, of West Cambridge, Mass.; address to the people by Rev. Charles C. Everett, of Bangor, Me.; benediction by the pastor.

REV. RICHARD COLEMAN has accepted a call from the Society in Mendon, Mass.

REV. AUGUSTUS M. HASKELL has accepted a call from the Society in Manchester, N.H.

MR. GEORGE BATCHELOR, a graduate of the Meadville Theological School in the class of '63, and of Harvard College the present year, has accepted a call from the Barton-square Society, Salem, Mass.

REV. HENRY W. BROWN has resigned the charge of the Society in Augusta, Me.

REV. WILLIAM L. CHAFFIN has, on account of continued ill health, withdrawn his acceptance of the call from the Society in Fitchburg, Mass.

REV. SAMUEL D. ROBBINS has resigned the charge of the Society in Framingham, Mass.; the resignation to take effect at the close of his ministerial year in March next.

REV. EDWARD C. GUILD has resigned the charge of the Society in Canton, Mass., and accepted a call from the new Unitarian Society in Ithaca, N.Y.

REV. CHARLES F. BARNARD has resigned his position as minister and superintendent of the Warren-street Chapel, Boston; and Rev. William G. Babcock has been chosen by the directors of that institution, as his successor.

REV. THOMAS HIRST SMITH, of Rochdale, Eng., has accepted a call from the Society in Charleston, S.C., and will enter upon his work in October.

REV. GEORGE W. HOSMER, D.D., having been invited by the trustees of Antioch College to become the president of that institution, has accepted the position, and resigned the charge of the Society in Buffalo, NY., of which he has been pastor for thirty years.

REV. JAMES K. HOSMER has resigned the charge of the Society in Deerfield, Mass., and has accepted an appointment

as Professor of English Language and Literature in Antioch College.

REV. EDWARD W. HATHAWAY, a graduate of the Meadville Theological School in the class of this year, and who was ordained to the work of the ministry at Buffalo, N.Y., during the recent meeting of the Western Conference, has accepted the call of the Society in Marietta, Ohio, and has entered upon his duties there.

MR. JAMES B. MOORE, of Concord, N.H., has accepted a call from the Society in Lawrence, Mass.

THE MAINE UNITARIAN CONFERENCE will meet at Augusta, Wednesday, Sept. 5.

THE NATIONAL CONFERENCE OF UNITARIAN CHURCHES will meet at Syracuse, N.Y., on Tuesday, Oct. 9.

SPECIAL NOTICE.

It will be seen by the report of the meetings of the Executive Committee, that all donations received later than Sept. 30, will be regarded as belonging to the contributions for another year. Immediately after that date a complete list of acknowledgments will be published, covering all the contributions actually paid in for the year then closing. It is hoped that all our parishes proposing to contribute, that have not handed in their collections, will do so at once.

ACKNOWLEDGMENTS.

1866.			
June 16.	From	Marcus Spring, Eagleswood, N.J.	$5.00
19.	„	Society in Portsmouth, N.H.	1,000.00
20.	„	Rev. Calvin Lincoln's Society, Hingham, additional (in all $83.06)	31.50
21.	„	"an old lady in Roxbury"	100.00
25.	„	Society in Fitzwilliam, N.H.	16.00

June 27.	„	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund	$330.40
27.	„	Society in Northumberland, Penn.	32.27
27.	„	Society in Dublin, N.H., on account	17.00
27.	„	Society in Newburyport, for Monthly Journals	18.00
28.	„	Rev. Edward E. Hale's Society, Boston, additional	500.00
28.	„	Society in Troy, N.Y., additional	15.00
29.	„	Society in Lancaster	115.00
30.	„	Society in Kennebunk, Me.	250.50
30.	„	Rev. Dr. Gannett's Society, Boston, additional	150.00
July 2.	„	Society in Haverhill, including life-memberships for Hon. E. Kimball, J. A. Appleton, Mrs. M. Longley, and Mrs. E. P. Minot	120.00
2.	„	Rev. C. D. Bradley and Rev. Charles W. Buck, as annual memberships	2.00
5.	„	Mrs. G. M. Richmond, Providence, R.I.	50.00
5.	„	Mrs. John Fox, Portland, Me., for India Mission	20.00
6.	„	Society in Beverly, additional	14.00
9.	„	Society in Lawrence	100.00
10.	„	Society in North Chelsea	20.00
11.	„	Rev. Dr. Newell's Society, Cambridge	300.00
16.	„	Society in North Easton	500.00
16.	„	friends in Medford	35.00
17.	„	East Society, Salem, including life-memberships for Rev. Dexter Clapp, Mrs. C. T. Beane, John Webster, J. S. Kimball, Francis Peabody, Mrs. Francis Peabody, Nathaniel Brown, R. D. Rodgers, N. J. Kinsman, and Joseph Peabody	390.00
17.	„	Society in Dublin, N.H., additional, including life-membership for Thaddeus Morse, and $15 to complete life-membership of Rev. G. M. Rice, (in all $55.)	38.00
18.	„	Society in South Scituate	25.00
21.	„	Abram Mudge, as an annual membership	1.00
22.	„	George Forbes, Westborough	3.00
24.	„	F. M. Stone, executor, as legacy of the late Ellen M. Smith	1,000.00
24.	„	Society in Watertown	300.00
24.	„	a Unitarian friend	2.00
25.	„	Dr. Brown, Calais, Me.	1.00
26.	„	Society in Bangor, Me., including life-memberships for Thomas W. Baldwin, Mrs. H. A. Wood, and William C. Crosby	500.00
28.	„	Society in Milford	15.00
28.	„	Societies in Providence, R.I., additional	1,975.00
28.	„	Society in Augusta, Me.	30.00
Aug. 1.	„	Miss L. E. Penhallow, Lowell	3.00
6.	„	Society in Pepperell	20.00
9.	„	Rev. T. J. Mumford's Society, Dorchester, for Monthly Journals	15.00
11.	„	Society in Bolton	33.35
13.	„	Thomas Brown, Galveston, Texas, for India Mission	10.00
13.	„	Society in Duxbury	40.00

Terms: One Dollar per annum. Single Copies, 10 cts.
Postage, 12 cents a year, payable at the office of delivery.

THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VII.] OCTOBER, 1866. [No. 10.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
26, CHAUNCY STREET.
1866.

JOHN WILSON & SON, PRINTERS,] [CAMBRIDGE.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Stree Boston, where the SECRETARY may usually be found from 10 A.M. till P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.: till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lette for him, on business connected with the Association, should be address to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIAT BOSTON."

THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, OCTOBER, 1866. [No. 10.

EDITOR'S NOTES.

THE present number of the Journal will contain a portion of the reports which have been received respecting the missionary work in New England. Further accounts will be given next month. Meantime it may be interesting to know what signs there are of interest on the part of those to whom it belongs to carry on the work which is thus begun.

PLANS FOR MISSIONARY WORK.

On the 31st of August, we attended, by invitation, a meeting of the Directors of the New-Hampshire Unitarian Association, in Manchester, at which the whole subject was thoroughly considered, and plans were formed for organized activity.

The meeting was in accordance with the instructions given at the Convention in Portsmouth, last June; where it was apparent, that, among both the pastors and the laymen of the New-Hampshire societies, a true missionary spirit had been aroused by the encouraging results of efforts made under the auspices of the American Unitarian Association during the previous year.

Assuming thus the readiness of every minister of the State to do his part, the directors proceeded carefully to map out the State, and to assign to every settled pastor a particular district, adjacent to his home, over which he should be requested to exercise a particular care. He should, first of all, find out all the Unitarians who might be living in these towns: and, if possible, induce them to subscribe for our Unitarian papers and books, promising to send them gratuitously our Monthly Journal and tracts. Wherever it might be found expedient, he should appoint a day when he would preach in the town; and perhaps he might organize a Sunday school or Christian Union, and arrange for occasional preaching, either by himself, or by some one sent by the American Unitarian Association, in connection with which body all the work should be done.

In such cases, he should encourage the people thus addressed to raise something among themselves for the expense of their movement, even if it were only a portion of what would be required: because people value more what costs them something to secure. On the other hand, it was agreed by the committee, that the established societies ought to be encouraged to [illegible] their own best good was secured by doing good to others; and an address was prepared, to be sent to every parish, requesting that they would allow their pastor to be absent a certain number of Sundays on this work, and that they would supply his place at their own expense.

[illegible] were then chosen to correspond with the ministers in this missionary service. This was [illegible] — called, almost at random [illegible] to the task.

Next [illegible] the plan proposed by the

directors, and which they confidently expect presently to see in operation.

We also attended the meeting of the Maine Conference, of which a brief notice is given in this Journal. We should be glad, if there were room for a more extended report of the deliberations of this convention. Such interest was felt in the subject of missionary work, that the theological topic previously announced for discussion was laid aside in order that more time might be given to the consideration of practical measures. This conference had already entered upon missionary enterprise with real determination, as evinced by the appointment of a permanent missionary for the State. And when the method adopted in New Hampshire, as above described, was suggested to them, they earnestly embraced it as an addition to their own plans of organization, and appointed a committee, with instructions to lay out the work; each minister agreeing to perform his part.

We earnestly commend the action of these two bodies to the consideration of other local organizations. Whether their plan be adopted in all its details or not, it can hardly fail to be helpful in the way of suggestion; and it is certainly a source of stimulus to see such evidence of earnestness and life.

APPLICATION FOR AID.

The increased frequency, during the last three months, of occasions when it has been necessary to deny applications for aid, leads us to say a few words by way of explanation. In many instances where assistance has been thus refused, the propriety and reasonableness of the request have been so obvious, that the applicants, knowing how much has been given to the Association, have probably hardly felt satisfied with the action of the Board.

It may perhaps relieve any such feeling, if we state that the applications received and considered by the respective sub-committees during a single month of the present summer, in the interval between two successive meetings of the Board, would, if granted, have required more money than the entire amount now unappropriated of our receipts for the year.

We do not wish by this to discourage applications; for, in almost every instance, these applications have been most gratifying evidences of activity in the denomination. We only desire to explain that the decision in regard to them must be determined, not alone by the inclination of the Board, or their sense of the value of the opportunity, but by their ability to give. At the same time, we cannot help noticing with satisfaction the spirit which is being shown by some of our societies in refraining from any application for aid, and in relying upon their own efforts, even where they might reasonably enough ask for help. Such a spirit is worth more in securing permanent prosperity than any thing that money from abroad could give them. We quote from letters illustrating this spirit, from two different societies in the West: —

Nothing has done our people more good than to pay for our small church-building. It is foolish for our friends of —— to ask for four thousand dollars. But I know what high notions people have. I have been through the experience. We have a few in our society who wanted to make a sensation with brick and mortar. When I came to my senses, I took a firm position that we ought to buy the Presbyterian Church, and pay for it. Some objected; others thought it was coming down; but the church was bought and paid for. It did us good to sweat over it. Now we have a small organ, one hundred volumes for our parish library, two hundred and fifty volumes for our Sunday school. We have recently bought a nice sec-

retary, table, and chairs; and paid for them. Our church looks like a religious home. So much for humility and work.

AUG. 10, 1866.

MY DEAR SIR, — Yours, 30th, is received; and, remembering Hercules's advice to the wagoner, we called a meeting of the half dozen who are faithful to the end, made up accounts, put our hands way down to the bottom dollar, and squared up.

We don't propose to offer the Lord a church, on condition that he will take up a mortgage. We will start with a good title.

OUR RELATIONS WITH THE UNIVERSALISTS.

Our attention has been called to sundry articles in the "New Covenant," the Universalist organ in Chicago, animadverting on some of our operations in the West. In the paper of Aug. 25 it is insisted that the fact of our making no explanation in reply to the previous articles shows that we persist in and justify "acts unfriendly and unbrotherly towards" the Universalist denomination.

We are afraid that our continued silence may be misunderstood, as implying an indifference to the good opinion of our Universalist brethren; and therefore we say that the reason we have made no reply to the statements and accusations alluded to is because we know how impossible it is to state in public discussion all the circumstances of a case, and therefore how difficult it is to satisfy all parties; and because we know, further, how likely such discussions are to grow into unpleasant disputes. The very closeness of the Universalist and the Unitarian bodies will make our occasions for difference frequent, if we allow ourselves to watch each other with jealous eyes. We therefore decline to be drawn into any public discussion relative to the details of our work, such as the taste of the "New Covenant" leads it to desire.

On our own part, we mean to look upon our Universalist brethren with perfect confidence and sympathy and frank cordiality, and believe that our course will be such that we shall win the same regard from them. We have already declared, in the Annual Report as published in the July number of this Journal, our purpose to act in friendly co-operation with them as kindred branches of the Liberal Church.

We thank the editor of the "Repository" for assuming, in his notice of the articles in the "New Covenant," that this profession was made by us in good faith, and that any seeming violation of it must have an explanation in something else than an unfriendly intent. And we wish to say, that, while declining this public discussion of our operations, we shall always welcome any friendly conference in regard to our plans, and especially any suggestion from our Universalist friends of any interference of our operations with theirs; and we hope we shall never be found unreasonable or unfriendly. We rejoice too sincerely in the good work they are doing in the same general direction with our own endeavors to be willing to impair it.

We say nothing of the spirit shown in the Articles referred to, because we trust to the broad sympathies of a whole denomination as sure in the long-run to control any individual narrowness or temper.

Catalogue for Sunday-school Libraries.

The Ladies' Commission on Sunday-school Books, which was organized last year, and whose object and plan have already been made familiar, has so far proceeded in its work as to have prepared a catalogue of about two hundred volumes, which they recommend for Sunday-school libraries or for homes.

Some have been disposed, in their impatience to enjoy the results of this labor, to complain of the delay in the preparation of this list. We are sure that none would thus complain, if they could realize the thoroughness with which the work has been done. For the selection of these two hundred volumes, more than one thousand books have been read; all of them, too, books variously recommended as valuable. Every one of those accepted for their list have been carefully read and approved by at least five members of the committee. This will indicate how laborious and slow the work must necessarily be, but will enhance the value of it after it is done.

We shall not be surprised, if there should be a further disappointment in the fact, that perhaps a large proportion of the books on the list may be already in most of our Sunday-school libraries. We would therefore say, that this is only the completion of one period of the service of the Commission; and that the ladies are still engaged, and propose to issue enlarged editions of the catalogue from time to time. They would welcome recommendations and suggestions from every quarter.

Our Publications.

We have accepted a book on "the Service of Sorrow," which is in the course of publication, and will be ready this autumn.

The volume of Dr. Clarke on "Orthodoxy" is receiving wide and favorable notice in the periodicals, and papers of every denomination agree that it is a book that all should read.

The Committee on a Hymn and Tune Book are busy in its preparation. Every effort will be made to secure a compilation that shall give general satisfaction, and the committee will gratefully receive any suggestions that may be offered.

THE MAINE MISSION.

REPORT OF REV. DR. WHEELER.

REV. CHARLES LOWE. TOPSHAM, Sept. 8, 1866.

MY DEAR SIR, — Though I have held so frequent correspondence with you, and kept you apprised of the nature of my movements and the results of them, as they occurred, it is time that I should present to you a more complete and connected report.

Immediately on being invited to take charge of this mission, I formed my plans, and made my arrangements to enter upon the work. I opened a correspondence with persons of character and influence, and of known liberal views, in different parts of the State, in order to ascertain where missionary labor could be employed to the best advantage.

The plan which I proposed to myself was this: —

1. To communicate with those places in which societies of our faith had once been established, and nominally still existed, but for one cause or another had been suspended; in order to ascertain the practicability of again putting them in operation.

2. To communicate with other places, in which I deemed it possible that, with proper efforts, societies of our faith might be formed.

3. To communicate with places where occasional preaching might be desirable, if only for the wider dissemination of our views.

4. To find persons in all places, as far as practicable, who should canvass for the sale of books, and for the circulation of our periodical publications.

In carrying forward this work, I determined to abide by the following rules: —

1. Not to seek to do injury to other denominations, but to build up our own on the basis of truth and charity.

2. Not to go to any place where liberal preaching is already enjoyed, with the view to organize a new society, unless it

should appear that there were sufficient materials for two. But, —

3. Where other liberal denominations had tried and failed, or found themselves unable to sustain preaching, I felt that I had a right to see what could be accomplished from our standpoint.

I will now proceed "to set forth in order" the places as they were visited, and the results, so far as ascertained. The first place was —

SACCARAPPA.

This is a manufacturing village of Westbrook, six miles from Portland, on the Presumpscot River, and the Portland and Rochester Railroad. It contains three churches, including one now in the process of erection by the Methodists; and, within the radius of a mile, about two thousand inhabitants.

One of these churches belonged to the Universalists; but they had had no preaching in it for about five years, and I was told that there was no prospect of any. The house was occupied by the Methodists, and it was supposed they would continue to occupy it. Under these circumstances, I saw no objection to my entering the field; and my expectations were to preach in a hall. The trustees of the church, learning my intentions, and being disposed to favor my plans, kindly offered it for my use one half of the time, with the understanding that the Methodists were to use it the other half. They did so, however, only for one Sabbath; and then I was at liberty to occupy it as often as I thought best, until other and more definite arrangements should be made. I told them distinctly at first, that I came there as a Unitarian, and as a missionary of the Unitarian Association. I told them also, with equal distinctness, that I had no desire to interfere with their denominational preferences, and would not continue to preach to them longer than the few Sabbaths which I had promised them, if they had a wish to employ any other man, or to secure any different kind of preaching. The reply was, in substance, that they wanted liberal preaching, but cared very little about the denomination. After preaching there for one or two Sabbaths, I was informed

that they had raised by subscription a sufficient sum to justify them in offering *three hundred dollars* towards the supply of the pulpit every other Sabbath, for the year. After consulting the committee of the Maine Conference, it was concluded to accept this proposition; and the arrangement began with the second Sunday in June. The eight previous Sabbaths had been promised them before I received my appointment to this mission, and are chargeable to a different account. Several of the intervening Sabbaths have been filled up, either by services voluntarily rendered by our Maine ministers, or at the expense of the association. Besides myself, they have heard Rev. Dr. Stebbins and Rev. Mr. Hewes, of Portland; Rev. Mr. Everett, of Bangor; Rev. Mr. Nichols, of Saco; Rev. Mr. Brown, of Augusta; and Rev. John Williams, of Boston. Mr. Williams, I think, they would like to have retained; and I have very little doubt that he would have succeeded in building up a permanent Society. As it is, it seems to be gradually gaining strength, and that under the disadvantage of having no pastor, and no one to remain with them and visit among them during the week. The congregations are ordinarily quite respectable as to numbers, and are slowly increasing. New families are moving into the place, of which a portion are drawn to this meeting, and new faces are seen at church on almost every Sabbath. On the whole, the prospect is thought to be encouraging. I would add, that a Sunday school, including a very interesting Bible-class of adults, has been formed. I preached at Saccarappa for the first time on Feb. 18.

YARMOUTH.

This pleasant town is situated near the junction of the Atlantic and St Lawrence, and the Portland and Kennebec Railroads. It consists of two villages almost contiguous, and contains four churches, and a literary institution of considerable note.

Early in April, on information from you that an application had been made for Unitarian preaching in Yarmouth, I went there at your suggestion, in order to learn the facts of the case as they might appear to me upon the spot. I went on a

week-day, was very kindly received, and was invited to preach there, April 22, — the first day that was at my disposal. I accepted the invitation; and, by request, held three services, the audience numbering a little more than one hundred. I was invited to preach there again in two weeks from that time, and did so, having about the same number of hearers. The church, as at Saccarappa, belongs to the Universalists. The proprietors, it was understood, were about equally divided between those who desired a Universalist preacher, and those who desired a Unitarian. A majority had decided to employ a Universalist, if they could find a man of education and influence; but, failing in this, they unanimously agreed to support a Unitarian. I do not understand that the question is yet decided. The people wisely resolve to act together in any event, and not to waste their strength by division. It was gratifying to be told, that my visits in that place had been productive of good.

FARMINGTON.

This is a beautiful town in the valley of the Sandy River, sixty-three miles north of Brunswick, with which it is connected by rail. It is the centre of trade to a fertile, agricultural region. It is the chief town of Franklin County, and contains a court-house, several churches, the State Normal School, the celebrated Abbott family-school, and a refined and intelligent population.

Learning that a visit to Farmington would be acceptable, I resolved to make it. There had been no Unitarian preaching in the place since the departure of Rev. Mr. Weston. The Universalists had, with the aid of the Unitarians, sustained preaching there for a year. But their minister had now left. Neither by one denomination nor the other had there been any organization; but, in both cases, the minister had been supported by voluntary contributions. There was no place of worship except the court-house, and no one felt any special responsibility, or seemed willing to assume any. Under these circumstances, it was not strange that the preaching had no permanency, and the movement did not prosper. It failed, not for the lack of material, to form a society; for there was

enough of that, and of the best quality: but there was a want of cohesion — of something to bring them and to bind them together. They felt this, and therefore did not feel sufficient encouragement to make earnest and sustained efforts. They needed an organization, and they needed a house of worship; and the work, for a long time, appeared too formidable to be undertaken. I preached there on the first Sunday in June, and was both surprised and gratified at the interest which was manifested. The congregation, in the morning, numbered one hundred and thirty persons; in the afternoon, one hundred and sixty-five. The court-hosue was quite filled. In the evening, I had a consultation with several of the more prominent people. The feeling expressed was, that they needed a church, and must have one. During the summer, they have had as preachers Rev. Mr. Stewart, of Lynn; Rev. Mr. Haskell, late of Salem, and now of Manchester, N.H.; and, for one Sabbath only, Rev. Mr. Everett, of Bangor. The interest awakened or manifested at first, instead of subsiding, has become deeper and stronger. I was there again on the fourth Sunday in August. After service, the audience remained to hear the report of the committee on the erection of a church. It was stated, that fifty pews and the sum of five thousand dollars were regarded as already secure. Another committee was chosen to take immediate steps for a legal organization of the society. A Unitarian society was formed here in December, 1829; and Rev. Mr. Bede settled over it in 1830. But in a few years it became virtually extinct. Whether it has been thought best to revive the old organization, or to form another altogether new, I have not yet learned. Either way, the indications are, that the society is to be the leading one in all that region, and one of which — to quote the words of one of its warm supporters — "sister societies will not need to feel ashamed."

SKOWHEGAN.

This is a thriving village on the upper Kennebec, and is the terminus of the Kennebec and Somerset Railroad, just one hundred miles from Portland.

On the third Sunday in June, I had applications to preach

in no less than five different places; but, not being ubiquitous, it was of course impossible for me to be present in more than one place at one time. I had received invitations to go there from prominent Unitarians, and also from Rev. Mr. Eldridge of the Christian Connection, to occupy his pulpit; and I had accepted them. As matters were somewhat urgent in other quarters, I was requested, if practicable, to get released from that engagement. But, finding that it would cause disappointment, I resolved not to break it. I held three services, by request, morning, afternoon, and evening; and had a good attendance at each. It was not my purpose to make any movement in this place for the formation of a new society, since it would have been in violation of my rules. But, so far as I had an opportunity to judge, the cause received no detriment. If all the liberal elements in Showhegan could be combined, a strong society would be the result. Perhaps a few years will see it accomplished.

HOULTON.

This is the chief town of Aroostook County, — a county that in extent of territory is nearly as large as the State of Massachusetts. It is commonly supposed to lie far towards the hyperborean regions, in the midst of a wilderness, frozen up with Arctic cold. In reality the country in and around Houlton has rather the appearance of a garden; and there is as much intelligence and refinement as in ordinary New-England towns of the same population, — perhaps more. It is situated as far north as the forty-sixth parallel, and the climate in winter is of course somewhat severe; but it is uniform, and is said to be more tolerable than that of many places situated several degrees farther south. There is a large amount of business done here, and both business and population are represented as on the increase. There are three different routes by which it may be reached from the "outside," as people here are accustomed to speak of other parts of the State. One is by the way of Bangor, by taking the cars to Old Town; thence by steamer, during the season of navigation, to the mouth of the Mattawamkeag; and thence by stage, the remaining distance of

fifty-five miles, over the military road. The whole distance from Bangor is about one hundred and ten miles, and the time two days. The second route is by steamer to St. Andrews, N.B.; and thence by railroad to the Houlton Station, four or five miles from the town. Time, between Portland and Houlton, about twenty-four hours. Fare, seven dollars. This route is much the quickest and cheapest. The third route is up the River St. John, to Woodstock, N.B., twelve miles from Houlton; and is chiefly interesting to tourists.

I went to Houlton at the suggestion of the Committee of the Maine Conference. It was understood that Rev. Mr. Piper had closed his labors in that place; and it was feared that the movement, so hopefully begun, might terminate in disappointment. I found our friends there laboring under some discouragement in view of existing circumstances; but, "though cast down, not in despair." They were still ready to do what they could to sustain the cause in that place. Of these were "honorable women and men, not a few," who expressed themselves as ready to lend a helping hand in all emergencies. I preached there three Sabbaths to constantly increasing audiences, and baptized five children. I felt a strong inclination to remain longer, but duties elsewhere called me away.

Our friends there have a beautiful church, first dedicated in January, 1838; remodelled and rededicated Aug. 18, 1864. It was the first church built by any denomination in all that region. There are ample materials for a large and flourishing society; and the place, notwithstanding its remoteness, and notwithstanding some peculiarities incident to a border town, has many attractions. The people are waiting for a minister, and they need one. He should be a man of earnestness, intelligence, and discretion. To such a man the field will be found an inviting one. It must not be suffered to remain unoccupied.

WINTERPORT.

This place is situated on the Penobscot, about a dozen miles below Bangor; and is what the name signifies, the winter port of that city. Two-thirds of the men in this community are represented as anti-Calvinistic. There are some very intelligent

Unitarians, — among them the family of Theophilus Cushing Esq., whose hospitality I enjoyed, and to whose interest in the cause I am able to bear witness. Many, perhaps, are merely dissatisfied with the ordinary preaching, and have no settled convictions or very definite views upon the subject. It is, undoubtedly, a place where Unitarian preaching is needed, and where much good could be accomplished by it.

The proprietors of the Orthodox church voted the use of it, until the first of October, to any Christian denomination. As a minister of a Christian denomination, I was invited to occupy it. I preached there on the last Sabbath in July, and made arrangements for the Rev. John Williams, of Boston, to succeed me. He remained there and preached two Sundays, when he was indirectly shut out of the church by those who were afraid of the effects of his preaching. The affair is said to have produced no little excitement; and it is believed that the result will be the establishment of a permanent Unitarian society.

HALLOWELL.

The good old town of Hallowell — *city*, we must call it — needs no description to make it known. The days, when all the trade for long distances on both sides of the Kennebec used to centre here, and the streets were bustling with business, and it was necessary to station policemen upon the wharves for the purpose of preserving order, have passed away to return no more. Railroads in the rear, and a railroad through the town, have given to others the business which it formerly claimed as its own. As business decreased, many who were engaged in it sought other localities which were deemed more favorable; and many passed away in the usual course of nature, leaving none to fill their places. And so it came about that the Unitarian society, which was at one time large and strong, became reduced both in numbers and resources, and finally was obliged to suspend public worship altogether.

Some years had elapsed since there had been any Unitarian preaching; some new families had come into the place; some young persons, it was thought, might have grown up with more liberal views than their parents; and, as ground becomes some-

times more productive by lying fallow, the question arose, whether the same thing might not also be true in regard to fields for Christian labor. I resolved to make the trial, and to ascertain, as well as I could, what strength there might be remaining. But I learned upon inquiry, that the Universalists were at that time having services in their own church, and that a portion of the Unitarians were attending them; and not wishing to divide, where there were hardly enough in all to form one good congregation, I concluded to make no further movement there at present. But I then received information that the Universalists were without a minister, and were desirous that we should furnish one; and I was told expressly by one of their leading men, that I could not do any thing more satisfactory to them than to procure a minister without delay. The way being thus fairly open, I occupied the pulpit of the Unitarian church for two successive Sundays, on each of which the congregation was unexpectedly large, numbering in the morning over one hundred and fifty persons; but made up in considerable part of our Universalist friends, who have manifested the kindest feelings towards us. Since then, the Rev. Mr. Knapp and Mr. Williams have preached there with great acceptance. Mr. Williams is with them still, and is endeavoring, with some prospect of success, to effect a union. There are some difficulties in the way; but I trust they will be surmounted.

BUCKSPORT.

Encouraging reports have been received from Bucksport. In reply to my letter of inquiry, it was stated that the liberal people who had been consulted were very anxious to have preaching; but that it was the general opinion, that it would not be possible for them to support it permanently. The next letter from there stated, that the attendance upon the first day's preaching was much better than was expected; and that the probability was, that quite an interest would be awakened. Since then I have understood that the movement for a new society is progressing quite favorably. They have been supplied with preaching for several successive Sabbaths, and still wish for more.

Bucksport is only a few miles below Winterport on the opposite side of the river. There are but two churches — one Orthodox, and the other Methodist — for a population of about three thousand souls. It is stated, that, of this whole number of people, only about five hundred regularly attend public worship. A liberal society is certainly needed in the place, and ought to be sustained.

CASTINE.

I made several attempts to find preachers for Castine among the brethren who were spending their August vacations in the neighborhood of Mount Desert. But the difficulty of holding communication with them rendered these efforts nearly fruitless. Rev. Dr. Clarke gave some encouragement that he might be able to preach there before his return; and he was able to effect an arrangement by which Rev. Mr. Savary of Ellsworth preached there one Sabbath. Mr. Savary reports that this was the first time the church had been opened for twenty years, that he was cordially welcomed, that the congregations were large, and that "by and by they will have the entire field."

It should be remembered, that our friends in Castine have a prescriptive right to liberal preaching. It was established there before the close of the last century, and has been enjoyed for a considerable portion of this. The church that had remained for so long a time unopened was probably the same that had been opened weekly, for more than a third of a century, to congregations who attended upon the ministry of the Rev. William Mason,— the church of the First Parish.

SULLIVAN.

Mr. Savary also reports, that he had preached one Sunday in Sullivan, a small town upon Frenchman's Bay; that the liberal Christians there gave him an earnest welcome, and that the hall which he occupied was filled.

This is the extent of missionary operations, so far as I have been cognizant of them, within the limits of this State; and these are the results, so far as preaching is concerned, to the

time of writing this report. The *final* results, in some cases, are yet uncertain: in others, they are reasonably secure, and of as satisfactory a nature as we had any right to expect. It is not all that has been done. Tracts have been distributed in large numbers, in places where it was thought they would be likely to accomplish the most good, and where they have been taken and read with avidity. Persons have been employed to canvass for the sale of our denominational books, and for subscriptions to our periodicals; and this work is to be more earnestly pressed. An able minister has been found of another denomination, who wishes to join our ranks, and who, it is believed, will prove a valuable accession. Two other persons, from other professions, have also been found, who are desirous of entering the Unitarian ministry, and are now directing their reading and studies to this end.

In every place where a missionary has gone, I believe that good has been accomplished in one way, if not in another; and in *this way*, if in no other, — by the removal of prejudices, the promotion of charity, the dissemination of truth. Everywhere the missionary has been warmly welcomed; everywhere he has spoken to attentive hearers; everywhere he has found more people dissatisfied with the popular creeds than he had been led to expect,— more, whose aspirations were for a broader liberty, a more attractive theology, a diviner faith.

And what do these facts indicate? Is it not that the fields are "white already to harvest"? And yet how little has been done in comparison with what might be done with sufficient means and men! Ten towns only, visited by missionaries, in the great State of Maine! And why not more? Because it has been thought better not to raise expectations that would be sure to be disappointed; and not to make efforts, and exact outlays, where — no matter how encouraging the prospect — the end must be a failure: better that there should be only a few places where the sacred fire can be properly tended and kept burning, than many places where it is only kindled, and suffered to expire.

"Truly the harvest is plenteous, but the laborers are few." We need, at this time perhaps more than ever before, labor-

ers who are adapted to the work, whose hearts are in it, and whose minds are upon it. We need men of ability, of energy, of discretion, and of sound learning; for no others will meet the demands of the times. If we had them, missionaries might be sent, not to ten towns only, to preach Christ's gospel of liberty and love, with a fair prospect of success, but to ten times that number. And they would find work enough to do, and people enough to hear, and hands enough to help.

Perhaps when some plan of systematic operations shall have been adopted, like that which has for some little time been under consideration, and is now, I suppose, awaiting final action; and which contemplates the formation and recognition of smaller bodies than those which we are now accustomed to denominate churches and societies, and giving them in charge of an overseer or bishop, — it may be found practicable to enlarge the field of missionary labor, without any very great accession of laborers. But, whether this be so or not, we shall do well to heed the words of Jesus to his disciples, and "pray the Lord of the harvest, that he will send forth laborers into his harvest;" never doubting that, though the saying be true that "one soweth and another reapeth," all faithful laborers will be rewarded; and, in the end, both sower and reaper shall rejoice together. Very truly yours, A. D. WHEELER.

THE MAINE CONFERENCE OF UNITARIAN CHURCHES.

THE Maine Conference, which met at Kennebunk, on the 18th and 19th of September, was one of the most interesting and successful meetings held in the State for a long time.

The conference was opened by an admirable sermon from Rev. J. T. Hewes, of Portland, on the sand and rock foundations in religion; in which the preacher, after speaking of the unsatisfactoriness of the prevailing beliefs of Christendom, stated that the only abiding foundation of faith was in the individual soul.

The reason, conscience, and will, when sanctified and enlightened by the precepts of Christianity and the Spirit of God, were declared to be the final authority in religion.

At half-past eight o'clock on Wednesday morning, the conference assembled for a devotional service, which was well attended, and in which all the ministers present took part. It was a service in which all felt that the "Spirit of the Lord" was present, willing and waiting to bless every opened heart.

At ten o'clock, the conference assembled for business and discussion. After the election of a board of officers for the year, — a place of which is elsewhere recorded — the conference listened to the interesting and encouraging report of Dr. A. D. Wheeler, the State Missionary, who had been sent into the field during the year by the American Unitarian Association, in connection with the Maine Conference.

The reading of the report was followed by reports from several ministers upon the condition of their respective parishes, full of interest and encouragement. Among other items, it appeared that a new church edifice has just been completed, at the cost of fifteen thousand dollars, in Waterville, under the persevering labors of Rev. Dr. Sheldon. It is hoped that a house of worship will be erected by the new society at Ellsworth, during the present year. This society has been created during the past year, by Rev. William Savary, out of a handful of liberal-minded Christians, who formerly worshipped in the Baptist Church in that town. They have recently sold their pews to the Baptists, and are now worshipping in a hall. Here is a good opportunity for some of our rich Unitarians to contribute toward the cause of liberal faith in the borders of civilization. If the wealthy churches of Maine will each give something, a place of worship might be erected in Ellsworth, during the present year.

These reports led to a most earnest discussion of plans for yet more effective missionary work. It was evident that the feeling of interest was thoroughly aroused; and the manner in which pledges of co-operation were given, showed that there was a determination on the part of our brethren which can be counted on for positive results.

At the close of the morning meeting, the entire congregation were invited to a sumptuous collation in the admirably appointed vestry-room, and two hours were spent in delightful social intercourse; and then the discussion of the morning was resumed.

On Wednesday evening, Rev. William Savary, of Ellsworth, preached a suggestive sermon from the text, "I am the bread which came down from heaven," in which he showed that it is only by looking at the spiritual side of Christianity and the New Testament that we shall take in its best and fullest meaning. After the sermon, the communion was administered with much impressiveness by Rev. C. C. Everett, of Bangor. The exercises of the conference were continued till Thursday noon, when the brethren from abroad left for their various homes. All felt that it had been a season of refreshment, and went home resolving, that they would be present, if possible, at every conference of the Maine Churches. Much praise is due to our friends at Kennebunk for their thoughtfulness and generous attention on this occasion. The only drawback was the weather, which was so stormy as to keep many from going to the convention.

THE MOVEMENT IN WASHINGTON, D. C.

We are happy to comply with a request to publish a portion of a Letter from a Committee of the Washington Society which gives an account of the position of their affairs and the nature of their opportunity.

Our Society was organized in 1821, and has lived and supported itself under the patronage and support of John Quincy Adams, Millard Fillmore, and our Gales and Cranches and Storys and Poors and Eliots and Seatons and Purdys and Webbs, and many others who have crossed the river of death. For forty years, it has been persecuted by other denominations;

and the waves of bigotry, ignorance, and prejudice have dashed against it, as the sea does on a rock-ribbed shore, only to be turned back in scattered fragments. Like a beacon-light at sea, it stood, giving forth its blessed light, while lowering clouds enshrouded its head, and angry waves dashed against its feet.

In 1861, the war-cloud hanging over us burst into general carnage, and the storm raised by slavery was lashed into fury. Nowhere in our country was the excitement so great as in Washington. Our church was soon made a hospital, and our Society divided on the great question of slavery. Our loyal young men shouldered their muskets, or buckled on their swords, to fight for religion, liberty, and law. Some have returned with empty sleeves and mangled forms, while others sleep beneath the soil of Virginia. Among those remaining were several who sympathized with the South, and loved slavery better than liberty. They were our wealthiest members of the church. They could not listen to the burning words of that patriot and orator, — our own beloved Channing; so they left the church to be supported by its loyal members. After struggling for an existence until 1865, it was then leased to the Congregationalists, in which condition the "boys in blue" found it when they came home from the war. These, and several new residents who were Unitarians, at once resolved to give the old Society new life and vigor. Last December, the new movement begun; which has had no parallel in the denomination in this country. The city was canvassed by several young men to bring together all Unitarians living in Washington to re-organize the church.

A Sunday-school of about fifty scholars was organized by the Hon. T. D. Eliot, of Mass., which has proved a decided success. A series of social meetings were held each week, at the residence of some member, to forward the interests of the Society, and allow the members to become acquainted with each other.

The "Washington Unitarian Association" was formed of about fifty active members, which has published several sermons, and distributed a large amount of our tracts and denominational literature. Several very able lectures have been given before it by the most distinguished ministers of our denomination, and

published and distributed all over the city. Earnest work was at once begun. Nearly every pew in the church was taken at once. Among those selecting pews were Attorney-General Speed, Senators Clark of New Hampshire, Howe of Wisconsin, and Representatives Eliot and Hooper of Mass., McRuer and Higby of California, and several leading citizens of Washington. The distinguished ministers sent here by the American Unitarian Association attracted so large audiences that only a part could be seated; and many left, unable to obtain standing-room in the church.

The gross receipts for pew-rents, &c., for only the past *six months*, have been over one thousand dollars. Besides this, the late John Hitz, Esq., of this city, left a legacy of one thousand dollars, which was promptly increased by voluntary subscriptions, by *parishioners only*, to fifteen hundred dollars. Thus we have raised the total sum of twenty-five hundred dollars in only *six months*, and propose to double it the ensuing season, as our Society increases. Besides these amounts, we have raised liberal sums to support the "Washington Unitarian Association," and to publish sermons, distribute religious and denominational literature, and to proselyte generally. Our city has been filled with wounded and destitute soldiers, in and out of the hospitals; and our noble men and women have had loud calls on their purses from this, — a charitable object peculiar to Washington.

As we cannot seat those desiring to attend church, or furnish pews to those wishing to rent them, it now becomes absolutely necessary that we tear down our little old church, and build a larger one. To do this, we must obtain aid from the North, or the American Unitarian Association.

We believe there is no spot in America so flattering to build up a great church as Washington. We give the cause of the faith that is in us, by referring to what has already been accomplished the past six months, *without even a settled pastor*. The district of Columbia now contains about one hundred and twenty thousand inhabitants, having doubled its population in the past five years. This increase came exclusively from the North during the war, and has made the nation's capital a

"Yankee city." We have been transplanted from the Penobscot, the Kennebec, the Merrimac, the Connecticut, and the Hudson, to the banks of the Potomac. *We have transplanted our religion also.* In a more fertile soil, we believe the parent tree will be outstripped by the sapling, in the same way San Francisco built up a larger church than even Boston contains. And, at some distant day, it will be on as solid a foundation as are the New-England hills upon which we were born and educated.

In the various Departments in Washington, there are now six thousand clerks entirely from the North and West, more than half of whom have no settled place of worship. More than half of these are graduates of Northern colleges, and *all* are well educated and intelligent. These young men seek Liberal Christianity in the same way ducks take to water. It is their natural element. But they will listen to no ordinary preaching, and are not easily caught with chaff: hence their contempt for the senseless twaddle — called preaching — in a large majority of Washington pulpits. An eloquent, talented Unitarian minister will gather them into a church; which will be a very desirable acquisition.

There are a large number of officers of the army and navy living here, and those on the retired lists, all gentlemen of education and large experiences and liberal views, who are now, and will be in the future, fascinated with Unitarianism. There is no other city on the continent with so many college-graduates and well-educated men, in proportion to the entire population, as Washington city. It is fast becoming a winter residence for wealthy, refined, well-educated people.

There are two large universities in the District, in successful operation; two medical colleges; one law school, and Congress has just chartered a "Theological Institution independent of religious sectarianism." All these bring large numbers of students here from all parts of the nation. Then there are dozens of private schools and seminaries. Should not all these students be allowed to hear the gospel truths from some acknowledged leading minister of our denomination?

The sessions of Congress, the Supreme Court, and all the

Governmental Departments, bring together annually vast numbers of people from every portion of *every State* in the Union, many of whom live here in the winter. When absent from their homes, they like to learn all that is new and strange; and so they seldom attend a church of their own faith, desiring to hear the doctrines of others preached. This is true, also, of many members of Congress, who heard last winter their first Unitarian sermon. It has a liberalizing tendency to live in Washington, where men from all States and nations are here gathered together, with different views, objects, creed, and faith. For these reasons, it is a good place to preach Liberal doctrines to these men of large experiences, fine culture, and broad views. These men and women do all their own thinking, and do not hire any one to do it for them; hence they are Unitarians already, but do not seem to know it.

We have given a unanimous call to Rev. George W. Briggs, D.D., of Salem, Mass., to become our pastor. When he arrives, we shall all double our efforts and our taxes. We have shown you what we have done *without a minister;* now we will leave you to imagine what we can do with such an eminent scholar and pulpit orator as Dr. Briggs for minister. The field is already white with the harvest. The future will tell how the laborers will gather it in.

We respectfully appeal to you, and to Unitarians everywhere, to help us and pray for us. Our efforts in the past are an earnest of our future. Let all assist us to build here in our nation's capital a *National Church*, that shall be a pride to our denomination, and a church that distinguished strangers will visit always before leaving Washington.

The Catholics have built here their splendid St. Aloysius, the Episcopalians erected their Epiphany, the Baptists have just finished the finest church edifice in the city, the Methodists are beginning the great "Memorial Church," the Congregationalists are about to begin a magnificent temple of worship; and what are Unitarians doing? Other denominations are busy: why stand we here idle? Will Unitarians do for us what other denominations have done for their friends in Washington?

God has smiled upon our efforts, and blessed us in our glorious work. That your prayers will be directed to the same purpose is the fervent invocation of your friends and humble servants,

JOHN EDWIN MASON,
SAYLES J. BOWEN,
GEORGE E. BAKER,
Committee of the Washington Unitarian Association.

LETTER OF REV. W. R. COLE.

MT. PLEASANT, Aug. 28, 1866.

I solicit a further contribution of tracts and papers for distribution. If you could take a tour with me down on the Missouri border, and see how much such things are needed, you would feel the great importance of distributing reading matter more than you can now. The sick need the physician, and not the whole: this is why I go to such places. I wish I could place in the hands of thousands the "Selections from Works of Channing," also "Channing's Thoughts." This is the best way to make Unitarianism popular. It is a sad mistake that some have fallen into, that it is not suited to the masses. I have not solicited individual aid, in order that you might be able to aid us the more with tracts, books, &c. &c. I have not had any Sabbath-school papers for some time, nor "Registers." I regret this, for they were doing a good work.

W. R. COLE.

LETTER OF REV. G. F. WHITFIELD.

FORT ATKINSON, WIS., Sept. 22, 1866.

DEAR MR. LOWE, — Believing that you would like to hear again from this new outpost of the Liberal cause, I improve this passing hour in setting before you something of our present condition and prospects.

I wish I were able to give you a more hopeful account of our work here as a society. I can only give it as it at present appears. We are still at work, doing the best we know how for the Faith. There are many obstacles constantly besetting the path of the missionary work in the West, which to the inexperienced workman seem often insurmountable; but hard work, persistent and earnest, in the right direction, is always telling in its results.

Among these obstacles I have space to mention but one, and that is the cold, rayless, faithless, and inexcusable habit of *indifference*, — indifference to the calls of humanity and conscience, and also to the claims of God, on the labor of the hands, the love of the heart, and the fire of the intellect. What argument, what reason, what logic can waken men and women out of this awful stupor? Can Orthodoxy? Can the Liberal Faith? Can any thing short of that divine fury by which the Christ of the world healed the sick, cast out devils, and raised the fallen? Nothing short of the power of God in the preached Gospel, and through the consecrated life, can do this; and any measure of success demands *time*. The race, in this matter, is not to the swift, but to the faithful.

Anti-orthodoxy is all the Christianity some men know any thing about, and all they seem to care to know; but there is not the first ray of light or spark of heat in a negative confession of religion. Anti-orthodoxy is too often taken for Liberal Christianity, but in fact it is scarcely the first step towards the true faith. And yet such liberal Christianity and Christians constitute two-thirds of the men and women to whom we are to preach in almost any town or city in the West.

I believe that the successful establishment of Liberal societies here and elsewhere will chiefly come from and be in those men and women who have by slow degrees come up through the doubts and perplexities of long-established creeds, and from such as are convinced that there is a soul of good even in orthodoxy.

I was feeling rather blue over the imperfect results of half a year's toil, when, among other cheerful words, in a letter from good Bro. Staples, "Nobody will be surprised if you don't set

the world on fire in six months." Since then I have toiled on, hoping to start a *smoke* at least.

What the prospects are for another year I do not really know. A few weeks must decide. We have made no direct effort, as yet, to build a church, the thing we need.

Fraternally yours, GEORGE F. WHITFIELD.

LETTER OF MR. J. L. DOUGTHIT.

MEADVILLE, Pa., Sept. 8, 1866.

MY DEAR MR. LOWE, — The fifty dollars sent me through Mr. Staples, appropriated by the American Unitarian Association for my service in Southern Illinois, is most gratefully received. Thank you for your words of sympathy and encouragement.

I regret to have so little to report of work done in "Egypt" during the past summer. It was not my intention to enter upon any pulpit work, during the vacation at Meadville, except perhaps two Sabbaths; but I had not been at my old home two hours, before I was waited upon by a man on horseback, and urgently requested to preach in a school-house in a neighborhood where I had been driven out in "Knights of Golden Circle" days, and where they were destitute of any regular gospel service. Although I had felt compelled, from physical exhaustion, to decline helping Brother Ellis over in Indiana, — who is doing a really apostolic work there, — yet in this case of a call from former political enemies, and in so destitute a district, I could not refuse. I accordingly held two services there, the next day (Sabbath) after arriving home, to a full house and as *attentive* an audience as ever I spoke to, and seemingly as *appreciative*. At the close of these services, I complied with a request, that I should announce an appointment to preach in another settlement on the following Sabbath. At the hour and place appointed, a goodly number gathered together, and we

had a pleasant, and, it is hoped, profitable meeting. At this place a "United-Brethren" and a "Methodist" Church are organized, and hold regular services semi-monthly. I have preached for them, more or less, during the past three years; and, when I visited them this time, they showed more than usual interest in my discourses. One of the leading members said to me privately, "Brother D., why don't you open your church-doors, and ask for joiners? I'm sure that some of our young folks would like to join your church; and I am not so certain but a good number of the Methodist brethren would, because," &c., &c. This thing of "opening the doors of the church," and "calling for joiners," is something your humble servant has never yet done; but I promised to do so the very next time I visited that place. I preached a second time at this place the last Sabbath in July. The crowd being too large to be accommodated in the meeting-house, we adjourned to the shade of some neighboring elm trees, and worshipped in the open air, partaking of a most delightful spiritual repast in one of God's first temples.

I visited Mattoon, a place of three or four thousand inhabitants. No church could be obtained, and no friends of the cause could be found who were able to pay for a hall. So I hired one myself, and gave one lecture Saturday evening, and a sermon the following Sabbath. The audiences were quite small, but appreciative; and the meeting developed the fact, that there was plenty of liberal sentiment in the place that only required a little earnest hammering to bring it out, and shape it into a church of liberty and love. At the close of the Sunday service, persons in the congregation promised to secure me an opportunity to preach there on some future occasion. In the evening of the same day, I attended the Baptist church, and was invited by the pastor to participate in the services: a very pleasant duty it was to comply with this invitation of a gray-haired father in Israel, of the Baptist denomination. The next morning I called upon him, and found him reading "Ecce Homo" with much interest. I presented him (as I have several other clergymen in Illinois) a copy of selections from Dr. Channing, which he gratefully accepted, expressing at the same time profound respect for that great and good man.

In distributing the several copies of this book, which the association so generously placed in my hands a year ago for the ministers of this region, I have heard none other than the kindest words spoken of Dr. Channing. "And Starr King was another very excellent man too," said a Methodist minister to me. As a whole, the tracts sent me are not well adapted to the less intelligent but liberal class of Western people. "The Truth as it is in Jesus," by a layman; "Practical goodness the only true Religion;" and "Dr Channing's Definitions of Unitarianism," — seem to be more appreciated than any others.

You will see that I have only preached four Sabbaths in Southern Illinois, besides giving a lecture, and scattering books and tracts wherever and whenever it could be done judiciously. I believe I informed you heretofore, that one of the trustees of the old Unitarian church at Hillsboro', Montgomery Co., Ill. placed in my hands a lot of tracts of American Unitarian Association which had been sent that society many years ago, and had lain on its library shelves ever since. I have distributed of them also.

I hope at some future time to appropriate some more of the same lot, and start them on a more useful mission, than encumbering library shelves for perhaps twenty years or more, as they have.

Again thanking you for the kind interest you show in the work that is nearest my heart, the *redemption of Southern Illinois*, I remain yours for Christian light and love,

J. L. Douthit.

LETTER FROM REV. AARON PORTER.

Northumberland, Pa., Aug. 15, 1866.

My Dear Mr. Lowe, — Last Sunday, I preached in Scranton, a busy growing city of some twenty thousand inhabitants. I had to engage my hall, and be my own sexton. Forty persons were present; and, after service, enough was contributed to cover

all expenses for that service, and also for one that I am to hold on next Sunday, Aug. 19. Besides this, these friends are to be at the trouble and expense of advertising the next meeting both in the city papers and by hand-bills. I hope to make an arrangement for preaching in Scranton every other Sunday during the coming winter. I think this course will be better for the cause than giving all the time to Northumberland. A four hours' ride on the railroad from Northumberland brings one to Scranton.

Aug. 21, 1866.

I have just returned to Northumberland. I preached twice in the city of Scranton: quite an interest seems to be felt there in the cause. The expenses of both meetings were promptly met by persons, all of whom, with one exception, were wholly unknown to me before I went to Scranton. At the second meeting appeared an old gentleman, Mr. Frothingham, formerly of Cambridge, Mass. He has taken hold of the movement with a good deal of zeal. I am to go there again on the second Sunday in September. I have *hope* that an arrangement by which regular services twice each month are held, can be made; and that the Scranton people will defray the expense of the same. Very truly yours, AARON PORTER.

LETTER OF MR. A. F. BAILEY.

ETNA, TOMPKINS Co., N.Y., Sept. 5, 1866.

Rev. CHARLES LOWE.

DEAR BROTHER, — Please send me a specimen copy of "Orthodoxy; its Truths and Errors." I think it will meet with a large sale.

I preached at Cazenovia twice last Sabbath, to large and very attentive audiences. The liberal friends are moving in the matter of establishing a society there. The Universalists will unite in it; and they have a good house, which only needs some external repairs. They have called a meeting of friends

for next Saturday, to see what they can do; after which they will report to me, and I will submit their case to the Association. Large numbers of the Seminary students attended my service, and there are a number of young men who may be induced in time to attend our Theological Schools. I am satisfied that the right sort of man could soon establish a society in Cazenovia, larger than either of the other churches.

Believe me, as ever, yours for the cause,

A. FREEMAN BAILEY.

LETTER OF REV. S. J. MAY.

SYRACUSE, N.Y., Aug. 22, 1866.

DEAR BROTHER LOWE, — On the 22d of July, I commenced the organization, or rather preached at the organization, of a church of *very* liberal Christians, in an old Hicksite Quaker meeting-house, near the village of Waterloo. Although the weather was not pleasant, persons were there who came three, five, and even eight miles. We had an audience of more than a hundred of very intelligent, thoughtful people.

Between the forenoon and afternoon services, the church was organized, and thirty-five adults gave their names to the plan of union, and the declaration of principles and purposes.

Last Sunday, I preached at Cazenovia, in the Universalist meeting-house, which has been disused quite awhile. Although the weather was rainy, I had large audiences morning and evening, and many assurances of interest in the doctrines I delivered.

Two young men of excellent reputation — students in the great Methodist Academy at Cazenovia — came to see me. They declared their utter dissatisfaction with the theology in which they had been educated, and expressed their wish to go to Meadville in order to complete their preparation for the ministry.

I consider Cazenovia a very important position for a preacher of our faith: it is a large, flourishing village, — the seat of one of the most important academical institutions in New York.

LETTERS OF REV. C. G. AMES.

San Francisco, July 8, 1866.

Dear Mr. Lowe, — Since last writing, my preaching has been distributed to Santa Cruz, San Jose, and Stockton; and I have also had little evening meetings at Bear Valley and Mariposa, small mining towns through which I passed while on a three-weeks' excursion to the wonderful valley of Yo Semite. One of these meetings was held in a bar-room, the other in the street. In every place, there is the same hunger for heavenly food, — the same response from many hearts, "This is the very word we want to hear, because it meets the inward need." And, in the three towns first named, there are not wanting responsible people who afflict my soul by saying, "Come and live among us, and we can have a large society in a short time." No doubt the wish is father to the too sanguine thought. Patient and long-continued labor is necessary to gather and establish churches; but these assurances and urgent pleadings of the people show how ripe and ready is the harvest. They show also how natural and orderly is the divine method of gathering many into one. There is little need to say a word about "instituted religion;" only let the Spirit have free course and be glorified, and it will create temples and forms enough to enshrine and express its own life. In each of these towns, as at Sacramento, the only want is an acceptable minister, around whom the liberal elements would rapidly crystallize into living churches.

Stockton is new ground: I never saw it till last Saturday. Dr. Holden, a public-spirited gentleman, who arranged my appointment, could give me little encouragement in advance. The few Unitarians who were desiring some religious privileges of their own kind two years ago, when Dr. Bellows visited them, have since joined other denominations, or removed, or died: there are already eight or nine churches, mostly weak and thinly attended, and the town is suffering from depression of business. Howbeit, he had taken much pains to secure me

a hearing; and he gave me kindly, private introduction, as "a young man concerning whom Mr. Stebbins had written in terms of high recommendation." He had asked the use of the Presbyterian pulpit, and had been refused. So it was that I spoke in the City Hall on Sunday morning, to fifty persons, about the "Soul's Cry after God." After sermon, my extemporized deacon came to whisper, that it would be well to try an evening meeting. I asked my fifty hearers to let me use them for advertising purposes; and, with no other notice, a hundred were brought together to hear the evening discourse, which was on the "Relation between This World and the Next." I was told that this congregation included the leading citizens, and that some twenty deeply-interested hearers had not attended any church during the last three to five years. "If you will come again, you shall have a jam," was the next word; and numbers were asking if it would not be well to start a subscription to build a church.

At Santa Cruz, I have spent four Sundays, preaching once in the Methodist Church, and afterwards in a large school-room, where the congregations averaged over one hundred, and the last was the largest. My cause of joy is, that there, as in other towns, people are reached who have heretofore seemed either indifferent or averse to religious teaching, while yet they are generally "well reported of for good works." They are unanimous and urgent in asking that an arrangement be made for permanent and regular meetings; and, to secure this, they are ready to shoulder and carry pecuniary burdens which some of our New-England parishes would regard as ponderous and crushing. It seems like my experiment in Bloomington, Ill., repeating itself. Should I remain on this coast for a term of years, and attempt any pastor-work, I do not know of any place where so much good promises to result from small effort as in this village of Santa Cruz. It has a population of 1,700, and seems likely to grow. Beautiful for situation, and combining many outward attractions, — fronting the fair Bay of Monterey, backed up by mountains crowned with giant woods, and giving rise to sweet crystal streams, — it has also the advantage of exemption from mining excitements, as the people live

chiefly by manufactures of lime, leather, lumber, paper, and powder, so that the town bears more the aspect and character of a New-England town than any other in California. Twenty miles to the east is Watsonville, with 1,200 inhabitants, the mart of a fine agricultural region. I met a large congregation there one Sunday evening, and made sufficient acquaintance with the people to feel sure of an interest in liberal preaching, very much like that which exists in Santa Cruz. I hardly dare tell you how earnest, open, and cordial has been my reception in these two villages.

I have seen little of San Francisco since the first of May: but Mr. Stebbins told me this evening how wide and promising these outside fields appear to himself; and, while he appreciates the difficulties attending the establishment of permanent societies in a transient population, he yet believes, that, if five first-class apostles would devote themselves to itinerant labors on this coast, they would do more to mould the life of the people, and build up a noble Christian civilization, than is being accomplished by all the agencies now at work. Amen.

With fraternal salutations, CHARLES G. AMES.

SANTA CRUZ, Cal., Aug. 15, 1866.

DEAR MR. LOWE, — My last four Sundays have been given to Napa City, San Jose, and Santa Cruz. It is all one thing everywhere; congregations encouraging in numbers, and still more so in the manifest interest. My desire to reach and serve the unchurched class of thoughtful and thoughtless people is largely gratified; and my faith in human nature and in the truths of life is constantly re-assured by the echoes of my sermons coming back from many willing, wakeful hearts. In every one of the ten California towns where meetings have been held, people have said, in substance, "We care little for sects, creeds, or forms; and, if your discourse was of these, we should turn away, and perhaps swear about it: but our ears and hearts

are open to any word which lifts us above all these, and which encourages our right desires, while it shames our sins." But the social nature, co-working with the spiritual, makes them immediately desire the establishment of Liberal Churches, with regular sabbath ministrations. Given favorable conditions, and the spirit would everywhere create and vivify its own beautiful forms. Given the right kind of seed, freely sown broadcast in this ready soil, and I believe a thick, stout crop of "institutions" would spring up all over California.

Please believe, that I have not tried to make men Unitarians, but rather to make them Christians; working, I trust, in harmony with the declared purpose of your association, which was formed "to promote a pure Christianity." Nor have I sought to make them Christians in the petty and technical sense, but rather in the broad and deep sense, which cares little for the label, but cares much for the life. When asked, if I am a Unitarian, it sometimes seems fitting to answer, "Yes; my little finger is. I am a Unitarian, among other things; as I am a Copernican and a free-trader, and a believer in the multiplication table. I believe there is one God; so do the North-American Indians: that is well; "the devils also believe and tremble." If the people, whose poor curiosity prompts this question about denominationalism, understood the broad scope over which this word "Unitarian" may extend; if they employed it as a synonyme of that reverent, rational faith which *unites* all truth to all life, and which unites men to God and to each other by the holy ties of the spirit which dwelt in Jesus, as it dwells in all loyal hearts, — then there might be little need of hesitation or explanation. But why must we stay to create a vocabulary? Wisdom will be justified of her children; and, as for those who are no relation of hers, they must be answered accordingly, — in parables, perhaps. When Ichabod Codding was giving anti-slavery lectures in Southern Illinois, many years ago, and in the early dawn of modern American civilization, a furious man demanded, "Are you an Abolitionist?"— "What do you mean by an Abolitionist?" asked the candidate for tar and feathers. "Why, I mean a man who runs off niggers from their masters, and sells 'em."

So I am trying to be wise and harmless; trying to shun all needless collisions with human prejudice; trying to proclaim that grace of God which continually brings salvation; trying to move men toward heavenliness of life, and to make them love what is good and true for its own blessed sake; trying to prepare them for the next world, by making them good for something here; trying to reinforce the original convictions of the soul, and counting my breath good for nothing but to blow that divine spark which already glows or smoulders in every bosom. If I sometimes speak of "the truth as it is in Jesus," I try to rehabilitate that phrase, which theology has stripped so naked, with the apostolic significance, "That ye put off the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 20–24). In short, I should like to have an impression prevail among our Eastern friends, that the American Unitarian Association is making itself responsible for the propagation in California, of a practical, unsectarian religion, as natural as life, as free as air, as cheerful as sunshine, as broad as humanity, and as progressive as our slow discovery of truth can make it.

Napa City was new ground. It is a village of less than two thousand souls, the mart of a fair and fertile agricultural valley, a shire-town, and the seat of two educational institutions. It is reached from San Francisco by forty miles of steamboating and four miles of railroad. Of course, there are four or five churches. Both Mr. King and Mr. Stebbins have lectured there; but I believe the ugly old prejudice forbade a fair hearing. My morning meeting in the pretty court-house was attended by only fifty persons: in the evening, there were one hundred and twenty-five, of whom numbers were church-folk, who went away, and "had great reasonings among themselves." I seldom deal with doctrines much; but, that evening, it had been given me to present a cheerful, hopeful view of the universe and of human destiny, as being subject to the rule of absolute Benignity; and to allude, by contrast, to that ghastly old super-

stition which darkens life, and enthrones eternal hate, by affirming that —

"An inch of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell."

Ah! I wonder if the dear, excellent, earnest, Freewill-Baptist brethren and sisters, with whom I used to join in singing these shocking lines, are still wailing on in the same sad strain! Certain it is that some of the Orthodox people of Napa were ready to accuse me of misrepresenting their views; and I was rejoiced at this evidence of that wide, deep change which the busy spirit of truth and love is producing in the popular thought, and in the teachings of the pulpit, concerning the Father's *future* feeling toward his weak and wayward children. Still, it is almost everywhere felt, that any open proclamation that "his mercy endureth for ever" would be like encouraging men to "continue in sin that grace may abound." Will it not some day be clear to all minds, that the spiritual laws — whether they operate in retribution or in redemption — must be the same in all worlds, so that continually and for ever "we reap as we have sown?"

In my next, I will write of this fair village of Santa Cruz beside the sea, which promises to be my home and special field of minister-work, now that I feel forbidden to continue this roving life which so severely taxes my health.

Please mention it as my post-office, "Santa Cruz, California." As ever, CHARLES G. AMES.

REPORT OF REV. J. C. LEARNED.

EXETER, N.H., Sept. 17, 1866.

DEAR MR. LOWE, — As had been agreed upon, I undertook missionary work at Milford, N.H., during the month of August. As I mentioned before, I believe this town to be one of the most promising fields in the State.

In the first place, notwithstanding the objections which some influential persons everywhere raise against going to the "Town-hall" to hear preaching, there were good audiences. As many as one hundred and fifty were present one day, and not less than seventy at any time, by actual count; and this smallest number on a day of unpropitious weather.

Here, the churches in town (really, quite an exceptional fact), are full. Persons who wish to obtain pews, I was told, can with difficulty find them. Milford is a town of twenty-five hundred inhabitants, — thrifty and growing: the only two churches are an Orthodox and a Baptist, in which not a thousand of the people are in any way represented. So that there are at least fifteen hundred of the unchurched, not a few of whom, I have the best reason for believing, crave a home for their faith, and stated seasons of religious conference and communion. So large a portion of the people in a *country town*, disconnected from all existing organizations, is remarkable in itself.

But it is not likely, even if there were ample room in the existing two churches, that any considerable number of these outsiders could be drawn in. This was frankly admitted by a prominent and influential member of the Orthodox Society, with whom I conversed on the subject. Indeed, it was generally said that the *present* Orthodox minister is quite as liberal as Orthodoxy allows, and as popular and highly respected as any man in his position could hope to be, being by every one well spoken of: yet the old creed and exactions still remain in the church; its traditions are Calvinistic; there are no *guaranties* of freedom; with a new minister, all the old narrowness may be re-enforced; so there is but little disposition to attach themselves to an institution which may at any time limit their faith, or exclude them from any real fellowship.

Again, the audiences that assembled to hear liberal preaching were composed largely of young people. The community is intelligent and moral, the papers are taken here, and there is much interest in reforms. Rev. Mr. Doolittle, in his "Social Life of the Chinese," somewhere speaks of the morality of the Confucian doctrines as being one of the chief obstacles to the

acceptance of the doctrines of the sacrificial atonement of Jesus, &c.; the ethical system of Confucius being regarded as superior to the theological system of Calvin. This is not to be wondered at. But, generally, it will be found, I think, that the moral status of a community, if high, will indicate a corresponding readiness to receive our liberal faith.

In Milford, as in nearly all our towns, there are Unitarians, Universalists, and Spiritualists, besides those who take no name whatever. Among these are numbered many of the most respected citizens. The Spiritualists occasionally have public services, and hitherto have looked with little sympathy upon any plan of organization. Some of them were formerly connected with other churches, and have suffered no little persecution and malignity; some of them were Unitarians. But Mr. Ames, last summer, short as was his mission here, did a great deal towards bringing these various elements together, by showing them that there was common ground upon which all could unite.

I hope this letter will do as my report.

Very truly yours, J. C. LEARNED.

CHILDREN'S MISSION.

WE have received the Seventeenth Annual Report of the Executive Committee of the "Children's Mission to the Children of the Destitute." A period has been reached in the history of this noble charity which renders appropriate something more than a mere acknowledgment of the Report. Seventeen years ago, a gentleman was returning from a religious meeting with a little girl by his side; and she, moved by something she had heard, said, "Why cannot *we* do something for the poor children?"—"You can, my child," he answered; and the Children's Mission to the Children of the Destitute in the City of Boston was begun. For seventeen years, a few of our Unitarian churches and Sunday schools have contributed an-

nually to its support; and its work has been quietly pursued, bringing the society into increasing favor by the value of its results.

Its purpose is to seek out destitute children, to snatch them out of their evil surroundings, to give them a shelter and Christian training, and, when of suitable age, to find them homes, and opportunity to lead useful and happy lives. On the thirty-first of May, an audience that filled to overflowing one of our largest churches (many hundreds being obliged to turn away, unable to gain an entrance) was thrilled by the statements of what had been accomplished; and, since that day, the subscription which was then going on has been completed to the amount of over $60,000, from our Unitarian public, for the erection of a suitable building for the purposes of the mission.

The corner-stone of the building was laid on the twelfth of July. We wish the institution increased efficiency, and hope its success may stimulate to the establishment of many similar enterprises in other cities and towns.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

Victory. Boston: R. A. Ballou.

A tale of the War and of Southern life.

Living Words. By E. H. Chapin, D.D. With an introductory Letter by Rev. T. S. King. Boston Universalist Publishing House.

The book consists of selections of the most striking passages from Dr. Chapin's discourses. It is hardly necessary to speak a word of praise, in order to insure a welcome for the utterances of the glowing preacher who holds so high a place in the esteem of all who share with him, under whatever name, the liberal faith.

Over the River. By THOMAS BALDWIN THAYER. Boston: New-England Universalist Publishing House.

A book of consolations, for the sick, dying, or bereaved, full of tender, wholesome counsel and comforting suggestion. Both this book and the preceding are issued in attractive style; and by them our friends of the Universalist Publishing House have done great service to the religious literature of our country.

Spanish Papers and other Miscellanies, hitherto unpublished or uncollected. By WASHINGTON IRVING. 2 vols. Arranged and edited by Pierre H. Irving. New York: G. P. Putnam. Hurd & Houghton.

The Sabbath-School Melodist. By JOHN G. ADAMS. Boston: R. A. Ballou.

We have had no opportunity to test this in the only satisfactory way, — i.e., by actual use in the Sunday School; but have heard it commended by those who have so proved it. The great need of such a book makes us refrain from expressing an opinion that may be premature, while it leads us at the same time to ask that those qualified to judge may try it, and report to us, for the benefit of our schools, whether it answers to our wants.

The Household Illustrated Biblical Cyclopædia. By J. R. BEARD, D.D.

We shall hereafter notice more particularly this book. Meantime, we shall be able to furnish it to purchasers, at the rooms of this Association. Price $6.50.

The Hand-Book of Family Devotion; translated from the German of HEINRICH ZSCHOKKE, author of the "Meditations on Death and Eternity." London: Simpkin, Marshall, & Co.

A few copies are for sale at the rooms of this Association.

Life and Death Eternal. A Refutation of the Theory of Annihilation. By SAMUEL C. BARTLETT, D.D., Professor in Chicago Theological Seminary. Boston: American Tract Society.

The book contains a thorough and able treatment of the question of annihilation, and draws, we think, just conclusions. We only wonder that the author does not see that the

same reasonable method of interpreting Scripture which he insists on, as against this doctrine, in the second chapter of the book, is valid against that of endless punishment, which he further on so unhesitatingly accepts.

Recollections of Mary Lyon; with selections from her instructions to the pupils of Mt. Holyoke Female Seminary. By FIDELIA FISK. Boston: American Tract Society.

Frank's Search for Sea-Shells. Boston: American Tract Society.

Ned Nevins, the News Boy; or, Street-Life in Boston. By HENRY MORGAN. Boston: Lee & Shepard.

The Little Gold Kegs. American Tract Society.

The Story of Zadoc Hull. American Tract Society.

We refer the books intended for the young to the Ladies' Commission on Sunday-school Books; and such as meet their approval will be placed upon their catalogue as recommended. For this reason we shall give no notice here, even though some of them are well worthy perusal.

PAMPHLETS.

Genesis, Chapters I.–XI., in Parallel Columns. Arranged by Rev. F. HUIDEKOPER. For sale at the rooms of the American Unitarian Association. Price 15 cents.

Roll of Students of Harvard University who served in the Army or Navy of the United States during the War of the Rebellion. Prepared by order of the Corporation. By FRANCIS H. BROWN, M.D. Cambridge: Welch, Bigelow, & Co.

Lecture on the Life, Character, and Religious Opinions of Rev. Isaac Watts, D.D. Delivered in Southampton, Eng., after the inauguration of Dr. Watts's statue. By Rev. EDMUND KELL.

Bicentennary Lecture in Church of the Saviour, Southampton. By Rev. EDMUND KELL.

God is One. A Sermon, by Rev. EDMUND KELL, with Photograph of the Birthplace of Dr. Priestley.

Reply to Rev. J. Weiss on our Relation with the Spiritual World. By F. T. LANE.

Sermon in Memory of William Brodhurst, Esq. Preached in Newark-upon-Trent, Eng. By Rev. HENRY CALLOWAY.

The Argosy. The Sunday Magazine. Good Words. Strahan & Co.

The Radical.

The Monthly Religious Magazine.

The Ladies' Repository.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 10, 1866. — Present, Messrs. Palfrey, Padelford, Smith, Clarke, Livermore, Crosby, Denny, Sawyer, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the library of Bowdoin College, Brunswick, Me.; of Madison University, Hamilton, N.Y.; of Oneida Conference Seminary, Cazenovia, N.Y.; and to the Town Library, Milford, Mass.

This Committee also reported, that an offer had been received from Messrs. Nichols and Noyes, the publishers of the Sermons and Memoir of Rev. Samuel Abbot Smith, to sell to the Association the balance of the edition; which offer it was voted, in accordance with the Committee's recommendation, to accept.

The Committee on the New-England States reported, that an application for aid had been received from the society in East Marshfield, Mass.; and recommended an appropriation of $100, which recommendation was adopted.

The Committee on the Western States reported in favor of an appropriation of $100, towards the salary of Rev. Thomas D. Howard, pastor of the society in Berlin, Wis., with the understanding that a like sum was to be appropriated by the Western Conference, and that Mr. Howard should perform missionary service, away from his own society, a number of Sundays, not exceeding eight, during the year.

The report also asked for an appropriation of $500, to be expended in general missionary work in the Western States.

Both the appropriations recommended by this Committee were voted.

The Committee on the Middle States reported, that Rev. Edward C. Guild had accepted an invitation to become pastor of the new Society in Ithaca, N.Y., conditional on an offer of assistance from this Association; and recommended that such sum, not exceeding $800, as might be necessary to make, added to that which might be raised in the society, a salary of $1400, be appropriated for the year beginning with the date of his settlement, and that $100 additional be given to Mr. Guild towards the expenses of moving.

The report also recommended an appropriation of $300, for general missionary work in the Middle States, to be expended under the direction of the Middle-States Committee.

The recommendations contained in this report were adopted.

The Committee on Theological Education presented a communication received from Rev. A. A. Livermore, President of the Meadville Theological School, asking aid for that institution, which was read; and then, in accordance with the recommendation of the Committee, an appropriation of $1500 was voted to be expended by the officers of the Meadville School, in consultation with the Committee on Theological Education of this Board, as they might together decide to be for the best interests of the cause.

It having been voted to proceed to the choice of three delegates to represent the Association at the approaching meeting of the National Conference of Unitarian Churches, the President, Secretary, and Treasurer were duly elected to serve in that capacity.

The Board then adjourned to Monday, Oct. 22, at three o'clock, P.M.

INTELLIGENCE.

Rev. Samuel W. McDaniel was installed as pastor of the society in Brighton, Mass., on Thursday, Aug. 30. The order of services was as follows: Introductory prayer by Rev.

William Newell, D.D., of Cambridge; reading from the Scriptures by Rev. Edward J. Young, of Newton; sermon by Rev. Robert Collyer, of Chicago, Ill.; prayer of installation by Rev. Frederic A. Whitney, of Brighton; right hand of fellowship by Rev. Henry C. Badger, of Cambridgeport; address to the people by Rev. Rufus P. Stebbins, D.D., of Cambridge; concluding prayer by Rev. Nathaniel Hall, of Dorchester; benediction by the pastor.

THE NEW UNITARIAN CHURCH AT WATERVILLE, ME., was dedicated on Tuesday, Sept. 4. The order of services was as follows: Invocation by Rev. Edward E. Hale, of Boston; reading from the Scriptures by Rev. Cazneau Palfrey, D.D., of Belfast, Me.; dedicatory prayer by Rev. Charles C. Everett, of Bangor, Me.; sermon by Rev. Edward E. Hale; closing prayer by Rev. Edward Stone, of Norridgewock, Me.; benediction by Rev. D. N. Sheldon, D.D., the pastor.

REV. AUGUSTUS M. HASKELL was installed as pastor of the Society in Manchester, N.H., on Wednesday, Sept. 12. The order of services was as follows: Introductory prayer by Rev. Joseph F. Lovering, of Concord, N.H.; reading from the Scriptures by Rev. Minot G. Gage, of Nashua, N.H.; sermon by Rev. Cyrus A. Bartol, D.D., of Boston; ordaining prayer by Rev. Edmund B. Willson, of Salem, Mass.; charge by Rev. Charles C. Shackford, of Boston; right hand of fellowship by Rev. Samuel C. Beane, of Salem, Mass.; address to the people by Rev. Abram W. Stevens, of Cambridgeport, Mass.; concluding prayer by Rev. B. F. Bowles (Universalist), Manchester, N.H.; benediction by the pastor.

MR. JAMES B. MOORE, of Concord, N.H., was ordained as pastor of the society in Lawrence, Mass., on Wednesday, Sept. 19. The order of services was as follows: Reading from the Scriptures by Rev. Samuel C. Beane, of Salem; introductory prayer by Rev. Charles C. Vinal, of North Andover; sermon by Rev. George W. Briggs, D.D., of Salem; ordaining prayer by Rev. Artemas B. Muzzey, of Cambridge; charge by Rev. William P. Tilden, of Boston; right hand of fellowship by Rev. Joseph F. Lovering, of Concord, N.H.; address to the

people by Rev. Eli Fay, of Woburn; concluding prayer; benediction by the pastor.

THE MAINE CONFERENCE OF UNITARIAN CHURCHES met at Kennebunk, on Tuesday, Sept. 18, and continued in session through Wednesday, and the forenoon of Thursday. The exercises of the Conference were introduced on Tuesday evening, by a sermon from Rev. James T. Hewes, of Portland. Wednesday morning there was a meeting for conference and prayer at half past eight o'clock, and at ten the Conference met for business. The reports of the Secretary and Treasurer were read, and officers for the ensuing year chosen as follows, being the same as those of last year: President, Hon. Edward E. Bourne, of Kennebunk; Vice-President, Rev. Amos D. Wheeler, D.D., of Topsham; Secretary and Treasurer, Rev. Joshua A. Swan, of Kennebunk; Executive Committee, Rev. Charles C. Everett, of Bangor, F. M. Sabine, of Bangor, Mark P. Emery, of Portland; Committee on Missions, Rev. Amos D. Wheeler, D.D., Rev. Cazneau Palfrey, D.D., of Belfast, and Rev. Charles C. Everett. After these officers had been chosen, Rev. Dr. Wheeler, the missionary of the Conference, presented his report, the reading of which was followed by a discussion of the questions suggested by it, which was continued through the day, and participated in by most of the ministers connected with the Conference, and also by Rev. Charles Lowe, Secretary of the American Unitarian Association. On the evening of Wednesday, public religious services were held, and a sermon was preached by Rev. William H. Savary, of Ellsworth; after which the communion was administered by Rev. Charles C. Everett, of Bangor. The forenoon of Thursday was occupied by a prayer and conference meeting, and by a discussion.

REV. DANIEL GODDARD, formerly pastor of a Universalist society in Boston, has accepted a call from the Unitarian society in Petersham, Mass.

REV. FIELDER ISRAEL, of Baltimore, Md. (formerly a minister of the Methodist Episcopal Church), has received a call from the new Unitarian society in Wilmington, Del.

REV. GEORGE F. PIPER has accepted an invitation to take charge of the society in Brewster, Mass., for one year.

REV. HENRY C. BADGER has resigned, on account of ill health, the charge of the society in Cambridgeport, Mass.

REV. CHARLES G. AMES has accepted a call from a newly formed society in Santa Cruz, California.

REV. LEONARD J. LIVERMORE has resigned the charge of the society in Lexington, Mass.

REV. CRAWFORD NIGHTINGALE has resigned the charge of the society in Groton, Mass.

MR. GEORGE H. YOUNG, a graduate of the Meadville Theological School in the last class, has accepted a call from the society in Westford, Mass.

REV. C. C. HUSSEY, of North Easton, has accepted a call from the society in Billerica, Mass.

ACKNOWLEDGMENTS.

1866.			
Aug. 17.	From	Church of the Disciples, Boston	$851.00
" 18.	"	Mrs. S. J. Beals, Frontenac, Minn.	6.50
" 28.	"	Societies in Providence, R.I., additional	635.00
28.	"	friends in Bucksport, Me.	10.00
28.	"	Charles E. Guild, Esq., the following subscriptions additional to previous contributions from these societies:—	
		Society in Brookline	100.00
		Society in Jamaica Plain	100.00
		Society in Milton	15.00
		Rev. Rufus Ellis's Society, Boston	70.00
Sept. 13.	"	Society in Dover	10.00
" 17.	"	Society in Fitchburg, for Monthly Journals	13.00
" 17.	"	Arlington-street Society, Boston, additional	200.00
" 19.	"	King's Chapel Society, Boston	388.00
" 19.	"	Philemon Putnam, Danvers	5.00
" 20.	"	Arlington-street Society, additional	50.00

Note. — In the last list of "Acknowledgments," under date of June 30, mention was made of a contribution of $250.50 from the Society in Kennebunk, Me.; concerning which it should have been further stated, that the amount included $60 from Captain I. Lord, to make Mrs. O. L. B. Lord and Mrs. Julia A Kingsbury, life members; $30 from Hon. and Mrs. Edward E. Bourne, to make Mrs. Emeline L. Manly, of North Easton, a life member; $30 from Mr. Joseph Dane, to make Mrs. Frederic P. Hall, of Portland; and $30 from Dr. E. W. Morton, to make Mrs. Sally W. Morton, of Kennebunk.

Terms: One Dollar per annum. Single Copies, 10 cts.
Postage, 12 cents a year, payable at the office of delivery.

THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VII.] NOVEMBER, 1866. [N°. 11.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
26, CHAUNCY STREET.
1866.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Str Boston, where the SECRETARY may usually be found from 10 A.M. til P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A. till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lett for him, on business connected with the Association, should be address to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATI BOSTON."

THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, NOVEMBER, 1866. [No. 11.

SECOND MEETING OF THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

THE second meeting of this Conference was held in Syracuse, Oct. 9, 10, and 11; and was so important an event in our denominational history, that we devote the largest portion of the present number to some record of its proceedings. An official account of the meeting will shortly be published, and we shall only refer in our sketch to a few of its leading features.

CALLING OF THE CONVENTION.

It had been, for many months, the subject of much discussion. Grave doubts were expressed as to the advisability of such a meeting; and so wide-spread was the feeling of discouragement, that it was a matter of serious anxiety with those whose duty it was to call the convention, and with whom the responsibility for it in a measure rested. We deem it useful to recall this very general discouragement now, in the view of its splendid issue; because it illustrates once more what is many times over proved in our experience, that the most sound as well as the most generous and helpful position, in regard to our prospects

and our plans, is not that of the over-prudent and cautious ones, but rather that of the hopeful and the venturesome. It was a curious fact, that when, near the close of the convention, the question came up, at what intervals the Conference should meet, many who had been the most sombre in their prognostics were the most earnest in demanding that the meetings should be held *every year;* and it was the very men who had been half censured for undue zeal in proposing the convention at all who now moderated the earnestness by reminding the delegates of the obstacles, in the way of expense and the like, and who advocated its less frequent assembling!

Let us heed this lesson. It has been the same in the raising of money. And we are being confirmed in the belief, that the most sagacious counsel for our denominational action in every thing is that which predicates upon the amplest promise and the most assured support.

CHARACTER OF THE MEETING.

It was on all hands understood, that this meeting was to test the possibility of any such general co-operation of the body as such a Conference implied. The first meeting in New York was no such test. That was assembled under a gush of enthusiasm occasioned by the unprecedented action of the churches in raising a hundred thousand dollars for the American Unitarian Association, and under a variety of circumstances most favorable to its success. That success was by no means, therefore, a sufficient ground of confidence that it could succeed again. Nor was it at all a proof that the body was really organized into a Conference. Every thing depended on this second meeting; and, as if to make this test more complete, the managers appointed the meeting in a place which afforded no outside elements of attraction, and which was reached only at considerable expense.

It was a glorious proof already of the unity and the earnestness of our denomination, when the "Register" and "Inquirer" unrolled their long lists of delegates; and when, at the presentation of credentials at the opening of the convention, it was found that there were representatives present from one hundred and eighty-three churches and associations, — only fifteen less than were present at New York.

Some of the conspicuous names reported at the previous meeting were missed here; but this only the more illustrated the richness of the body in such material: for those who came in their places made this convention hardly less distinguished than its predecessor.

Leaving the detailed account of the meeting to be gathered from the official report, we shall only notice what we regard the three principal features of the convention.

DISCUSSION OF THE PREAMBLE.

It has been apparent, ever since the New-York convention, that there has been a feeling of dissatisfaction on the part of the so-called radical portion of the denomination, — a fear that narrowness was to prevail in the measures and counsels of the body; and, on the part of the conservative portion, there has been a feeling of distrust, lest, in order to conciliate this wing, there would be a sacrifice of what they hold vital to the existence of a Christian Church.

It seemed inevitable, that these conflicting sentiments should in some way manifest themselves in this second convention; and the prospect of this was with many a ground of serious apprehension. We need not hesitate to confess, that, for ourselves, we looked forward to it with much concern. We were afraid that one of two things might happen: either the pressure of the radical wing might effect such changes in the Constitution as to cause

the conservatives to withdraw, and so utterly break up the union; or that the Constitution would be adhered to in such a way as, while causing the withdrawal of the radical portion, to give the Conference the appearance of illiberality. Either of these two results would have been alike disastrous. If it had been in our power, we should gladly have warded off any such discussion, and kept to practical topics, in hopes to preserve a union on the basis of co-operative Christian work.

But it was evident at once, that the controversy could not be restrained. Nothing could be engaged in with heart till the question was settled which was felt to be at the very foundation of the organization. The subject was introduced by Rev. Francis E. Abbot, of Dover, who offered the following proposed substitute for the Preamble and Article I. of the Constitution of the National Conference: —

"*Whereas*, The object of Christianity is the universal diffusion of love, righteousness, and truth; and the attainment of this object depends, under God, upon individual and collective Christian activity; and collective Christian activity, to be efficient, must be thoroughly organized; and —

"*Whereas*, Perfect freedom of thought, which is at once the right and the duty of every human being, always leads to diversity of opinion, and is therefore hindered by common creeds or statements of faith; and —

"*Whereas*, The only reconciliation of the duties of collective Christian activity and individual freedom of thought lies in an efficient organization for practical Christian work, based rather on unity of spirit than on uniformity of belief, —

"ART. I. — Therefore the churches here assembled, disregarding all sectarian or theological differences, and offering a cordial fellowship to all who will join with them in Christian work, unite themselves in a common body, to be known as THE NATIONAL CONFERENCE OF UNITARIAN AND INDEPENDENT CHURCHES."

The speech of Mr. Abbot in support of his proposition gave, we believe, the tone to the whole discussion which followed. It was calm, though earnest; and was pervaded by such a Christian spirit as to win the confidence and respect of those who most widely dissented from his views. He disclaimed, on the part of those who stood with him, any desire to dictate to the convention, or to bring discord into its proceedings. But he said, that, with the existing Preamble and Constitution, they could not, without the sacrifice of sincerity and self-respect, remain in the Conference; and that they heartily wished to do so, and thus to share in the great work to which it was pledged. "We implore you," said he, "do not compel us to go out."

Rev. Charles Burleigh, Rev. E. C. Towne, and others, who followed upon the same side, showed the same spirit, and proved clearly enough that they were truly Christian in heart and feeling, whatever might be their creed. Moreover, they presented their point with rare ability, so that we cannot well conceive of its ever being more strongly put.

On the other side, Rev. Dr. Bellows, A. D. Mayo, Dr. Osgood, and others spoke with an eloquence that thrilled the assembly. We saw ministers and laymen all around us in tears. But, with all the earnestness, — and we never listened to a more earnest discussion, — there was not one word of disrespect towards those whom they opposed, nor one moment's forgetfulness of the most tender courtesy. And, as the debate went on, the whole subject shaped itself, in the minds of the members of the convention, under conditions most favorable to its final and right solution.

The Preamble and first Article of the Constitution as already existing, and for which those offered by Mr. Abbot were to be substituted, are as follows: —

"PREAMBLE. — *Whereas*, The great opportunities and demands for Christian labor and consecration at this time increase

our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son, —

"ARTICLE I. — Therefore, the Christian churches of the Unitarian faith here assembled unite themselves in a common body, to be known as the National Conference of Unitarian Churches, to the end of energizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work."

The objection which Mr. Abbot and his friends made was, that these words were virtually a creed; and that, with the meaning attached to them by the usage of the Christian world, they could not accept them. Besides, words had been used in the debate at the previous meeting, when this Constitution was adopted, that implied an illiberal censure of those who occupied the radical standpoint, and these words would always be associated with the history of this Constitution. We understood this last consideration to be the ground on which this party felt that to come in under it would "compromise their self-respect."

These objections — urged, as we have said, with great ability and in a beautiful spirit — were listened to with entire respect by the convention. We believe, that a large portion of the delegates were so desirous of meeting this feeling generously, and of avoiding any thing that would bind another man's conscience, that, if the thing could be begun *de novo*, they would have consented to a form of preamble like that prepared by Mr. Abbot — willing that the Christian profession, implied in the words objected to, should be taken for granted. But actually to rescind these words after being adopted could not fail to imply, in a certain sort, a willingness to disavow their allegiance to Christ. And so even many who are accounted among the most liberal men of the body would not consent to this

proposition, while most of those who spoke against it were most emphatic in their rejection of it.

One point made by the advocates of the change was, that the existing preamble contained *a creed;* and that the imposition of a creed, however simple, was against the principles of our denomination. Rev. J. F. Clarke replied to this, that you cannot make a statement that is not, in some sort, a creed; and that even the preamble proposed by Mr. Abbot contained a creed, and one which would be objected to by the majority of Christians. According to the popular idea, "the object of Christianity" is not such as is there defined, but is to "save souls," in the Orthodox sense of salvation.

We do not, however, propose to report the arguments on either side, but only the spirit of the discussion and its results. The entire session was given to this debate. There was a determination on the part of the convention, that the question should be fairly met, and that the consideration of it should be final.

Of course, when the question was at last put, there were some on both sides who wanted to speak; and so there would have been, if the discussion had continued through the entire week. But it was unmistakable, that the mind of every person present was made up, and that all were prepared to vote. The vote was decided and emphatic, sustaining, by an overwhelming voice, the present Preamble, but modifying the first Article at the suggestion of J. F. Clarke, so as to read "Unitarian and other Christian Churches."

We have tried to state fairly, though briefly, the story of this debate. We should be glad to add some remarks, giving our personal impressions as to some of the points involved; but it is perhaps better to submit this simple statement of what was done.

One word only in regard to its results. If we are not deceived, this discussion, instead of making a serious and separating jar, has actually cemented our body. We have never before heard the opposite portions of it speak of each other with such mutual confidence and respect. We hope that none will feel called upon to secede. If this hope is realized, the discussion will, to our mind, mark one of the most important epochs in the history of our denomination.

We have never before fairly tested the possibility of cordial and effective Christian union — involving earnest Christian faith and purpose — on the basis of entire freedom of individual conviction. It is precisely on the ground of the supposed impossibility of this, that the older sects have predicted our collapse. They knew well enough, that, in order really to live and thrive, we must sometime effectively organize; and they have argued, that, in order to effect an organized active union, we must sacrifice either the earnestness or the liberty. Our greatest mission as a Christian denomination is, we believe, to show that the earnestness and the liberty can co-exist; and that there can be a stable, earnest Christian Church, with the true spirit of fellowship and sympathy among its members, consistently with the widest toleration of different opinions, and with perfect freedom of thought, — a unity of spirit and action together with a diversity of belief.

We confidently hope that this may have been established by this discussion and its results.

ORGANIZATION OF LOCAL CONFERENCES.

The second important result of the convention was the organization of Local Conferences. The objects aimed at by such organization are twofold: —

1. To promote a closer union and fellowship between our churches, and to give to every society that sympathetic

life and spirit, the want of which, under our habit of individualism, has been our greatest hindrance and defect.

2. To bring more efficiency and system into our denominational work, both in collecting money for its accomplishment, and in carrying on its details.

This whole subject will, of course, be the subject of frequent reference; and we simply allude to it now as a step which alone would repay, by its promise of great results, all the labor and expense of the convention.

THE MEADVILLE CONTRIBUTION.

The third great feature of the convention was the raising of thirty thousand dollars for the Theological School at Meadville. Rev. A. A. Livermore and Alfred Huidekoper, Esq., presented its wants in an able manner, and Rev. C. A. Staples followed in a magnificent appeal.

It was announced that a thousand dollars had been offered, on condition that an endowment fund could be raised of thirty thousand dollars. Some one said, "Let us raise it now;" and the pastor of one of our wealthy churches said he would pledge from his society a thousand dollars. Another pledged five hundred dollars for his; and then followed, under the happy guidance and stimulus of the President of the convention, a half hour of similar promises, till the entire amount was secured!

It was a thrilling scene. Delegates pledged their societies; rich men promised their liberal donations; poor men laid upon the altar what all knew it was a great sacrifice to bestow; old men gave, with half-playful seriousness, as "what they should not long need here;" and young men gave, with a spirit of religious consecration, out of their little store. The various graduates of the school, with a warmth of veneration for it which was the proudest guar-

antee of its worth, promised liberal sums from their own scanty purses, in token of their gratitude for its benefits, and their confidence in its value; and when one, as he offered his contribution, used, by way of apology for its smallness, the words applied to the widow's mite, we knew that, if not literally "more than they all," it involved a degree of sacrifice which gave priceless value to the gift.

Apart from the service to the cause from the money given, — which is incalculable, in view of the importance of increased ministerial supply, — the moral effect of this enthusiasm is of exceeding value. It shows that our earnestness is not in words alone. It made the laymen, who are accustomed to measure by tangible results, feel that they were not called together in vain; and we count upon it only as an earnest of the determined purpose of action which is to be carried into all our denominational concerns.

As has been already stated, we have here attempted only a sketch of the most prominent features of the convention, and we refer for the full account to the official report. The addresses and reports which we publish were prepared for the Conference by order of the Council. Portions of them were omitted in the reading before the convention, for lack of time, and accordingly find here their first presentation.

We bespeak for these reports careful consideration They discuss subjects which are of the most vital interest to our cause; and we think, that, when they are read and their suggestions considered, it will be apparent that when the convention adjourned, important as its results were, its work had only begun.

REPORT OF THE COUNCIL.

To the National Conference of Unitarian Churches at Syracuse, N.Y., Oct. 9, 1866.

THE Council of the National Conference of Unitarian Churches begs leave to offer, through its Chairman, the following Report: —

Before proceeding to state what the Council has done since the National Conference rose, to carry out its resolutions, it seems proper and important to state briefly what conception the Council has held of the objects and uses of this new body.

It is a congress of regularly appointed delegates of the Unitarian Churches of America to consider and devise ways and means for the propagation of the influence, and the extension of the usefulness, of that branch of the Christian Church which they together constitute. The necessity of some fresh and more efficient means to this end had lately forced itself upon our body. The good sense of the Unitarian denomination had discerned, that it must either submit to turn into a small philosophical sect, or else perform the duties of a Christian Church, which recognizes the world as its field; increase and spread as the proof of its zeal and fitness to serve the Master; and earnest missionary enterprise as the only convincing evidence of its confidence in the truth or importance of its own views, or a satisfactory refutation of its alleged heresy and schism.

The National Conference which met in New York, in April, 1865, composed of regularly appointed delegates, came together, for the first time in our experience as a body, as a general council of *churches*. This was its peculiarity. It was not a meeting of mere isolated individual Unitarians, come together to consider their personal religious interests, and to discuss theories and opinions. It was a body of church delegates, recognizing the existence and authority of church insti-

tutions, accepting the truth and authority of the Christian religion, and specially there in counsel to consider the ways and means of extending, in the shape of churches, the influence of Christianity in that form in which they held, loved, and trusted it. There was no disposition on the part of the great majority of that body of delegates, who had come there as working Christians to get and give practical encouragement in the work of organized and instituted Christian labor, to stimulate each other to more generous exertions in the extension of our churches and the liberal faith that animates them, — there was no disposition to raise questions of disputed theology, to disparage the well-known views of either wing, to infringe the perfect liberty of self-government claimed by our Congregational independence. But there was a determination that the Christian religion should not be disowned even in appearance; that the Head of the Christian Church should not be cut off; and that the real place which Jesus Christ holds in the faith, affections, and reverence of the great body of Unitarians, should not be lowered or concealed. In accordance with these general views, which they considered as established by the action of the New-York Convention of April, 1865, the Council of the Unitarian National Conference have endeavored, since its first session, to carry out, so far as their purely advisory functions allowed, "the resolutions" in which the Conference summed up the duties of the Unitarian denomination for the immediate future.

1. It was active in endeavors to facilitate and encourage the churches in its fellowship to complete the contribution of one hundred thousand dollars for the general purposes of the Unitarian denomination; a contribution, at the time of our meeting, in hopeful process of collection, and soon afterward fully consummated, under the increased stimulus of the Convention, through the energetic appeals of the American Unitarian Association.

2. It co-operated actively with the American Unitarian Association in promoting the effort to repeat the success of 1865, and raise, through our churches, a second contribution of one hundred thousand dollars for the year 1866. The denomina-

tion did not fully respond to this call, — the Association having realized as yet only about sixty thousand dollars from the collections of the current year, although a larger number of churches have contributed this year than last.

3. The Council exerted themselves successfully to raise a hundred thousand dollars for Antioch College before June 1, 1865; and that sum, either in United-States bonds, of which the treasurer holds eighty-five thousand dollars, or in notes payable within two years, of which fifteen thousand dollars are in the hands of the Boston Committee, is now producing its fruits for the support of that important seminary of liberal culture, and Western seed-ground of our ministry.

The Committee of the Conference, to which was referred the endowment of Antioch College, report to the Council that they have collected and paid over to the treasurer of the college $98,654. They hold securities for three thousand dollars more, payable on the first of January next, and for seven thousand dollars more, payable within the next three years. They have some other subscriptions conditional on a total sum of two hundred and fifty thousand dollars being secured for the endowment of the college.

4. The Council have been able to do nothing towards promoting the further endowment of our Theological Seminaries, important as they have felt that object to be; but they have hoped, that, when the more urgent case of Antioch College was disposed of, the denomination would take up with new zeal the further endowment of Cambridge and Meadville.

5. In regard to the establishment of a denominational organ, to be called "The Liberal Christian," as proposed by the Conference, the Council have held numerous meetings, conferring together and with the proprietors of the two long-established weekly papers, the "Christian Register" and the "Christian Inquirer," with reference to the possibility of uniting them, and forming one worthy and efficient denominational organ. After the fullest investigations, and the most harmonious consultations, it was unanimously agreed, that, however desirable a common newspaper, circulating through the whole denomination, and drawing to itself all the editorial ability and business

enterprise of the body, might be, the practical difficulties of the undertaking would not warrant the risk of abandoning the existing organs of our faith, or merging them in each other.

The great communities, Boston and New York, from which they issued, had been too long accustomed to the local convenience of each having its own organ to consent to the surrender of the privilege. The denomination was found to be about equally divided between New York and Boston as the proper seat of the sole organ, should one be started: the West perferring to date the paper from New York, the commercial head of their region; New England, of course, preferring to date from Boston. Certain advantages, too, appeared in having some unlikeness in our organs, and some honest emulation between them. Different communities, in different stages of denominational progress, seem to need different kinds of papers: some valuing a more theological and controversial turn, others a more practical and spiritual one. It was concluded, that the wishes of the Conference would be best carried out in their spirit, by endeavoring to invigorate the two existing papers; and none will be disposed to deny that this object has been substantially effected, and in ways straining very slightly the general fund of the American Unitarian Association.

The venerable organ of New-England Unitarianism, the "Christian Register," has passed into the hands of an association, having ample capital and abundant editorial capacity; and that paper has nearly doubled its reading matter, and placed itself already high in the esteem and confidence of the whole denomination. It is rapidly extending its subscription list, while the American Unitarian Association has found its circulation as a missionary sheet one of the best instruments of its own work.

The "Christian Inquirer," under the editorial charge of the Unitarian Pastoral Association, has changed its form and improved its quality; being, perhaps, a more purely denomination organ, in its adaption to the wants of religious inquirers, recent converts to our faith, or communities just beginning their Unitarian education. It, too, we hope, is about passing out of the hands of the Unitarian Pastoral Association into

the keeping of an association founded on the principle of the "Christian Register" Association, with capital and enterprise enough to increase its circulation, and still further improve its quality.

The Council have done their best to encourage, and see carried out, the recommendation of the Conference, that Western missions, under the care of the Western Conference, should not lack the generous support of the funds of the American Unitarian Association. And this completes "the resolutions," or instructions given to the Council by the last Conference.

The Council have met four times in Boston, once in Cincinnati, once at New York; usually having not more than five of its ten members present to consider the general interests of the Conference, and to study the best means of carrying out its wishes. Through their Chairman and Secretary, they have had a constant correspondence with the American Unitarian Association, whose Secretary has shown a most earnest and cordial disposition to entertain their recommendations, and to bring before the Board of the American Unitarian Association, with the utmost favor, all their official counsels. No jar has disturbed the relations of the Council and the Board of the American Unitarian Association.

It was a very doubtful experiment, how far two bodies, one representing the wishes and resolutions of one hundred and ninety-six churches, assembled in solemn and formal conference, and the other representing only that portion of the Unitarian body which individually or collectively chose to make it the almoner of its missionary zeal, could work together as a unit; the first body having only advisory powers, and the other legislative, executive, and financial functions and resources. It certainly is something unknown in ecclesiastical organization for a formal body, composed of official delegates, to meet together for counsel touching misionary and practical purpose, not theological discussion; and leave to another body in no way responsible to it, or under its orders, to carry out its wishes, holding the purse, and the final judgment upon measures in its own hands. But it is only an additional evidence how much of good sense and moral fitness, and of that

spiritual fellowship which needs no written letter, rules in our liberal body, that this anomalous relationship has worked smoothly, efficiently, and without any practical obstacles or deficiencies. The National Conference has merely enabled the American Unitarian Association to understand the wishes of the denomination more fully, to base its call for money upon the resolutions passed in that body, and to found its measures upon the formal expressions of interest which the National Conference recorded.

It may be asked, it has been asked, what the National Conference adds to the American Unitarian Association, that it should be maintained as a separate body. We might also ask what the great political conventions which nominate candidates and lay down platforms add to Congress. They have no legislative or official power, but they really decide the policy of those who hold the purse, and make the laws. There is no conceivable way in which the real will and wisdom of the Unitarian denomination can be so surely reached as by a convention of its churches, under the usual formalities of official delegates by which other conventions are regulated and constituted. Experience has shown the stimulating and invigorating influence of the Convention; and when the Conference hears the Reports of the American Unitarian Association, the Western Conference, and the other executive bodies or institutions choosing to lay before you their record of action during the past eighteen months, it will be in a better position to decide whether or no the National Conference is a useless or superfluous organization.

The Council, especially with the evidence of interest which the presence of so many of the churches at this second meeting affords, are disposed to believe that the National Conference substantially meets the wishes and the wants of the denomination. Yet, in their view, it needs to be supplemented by more general and more efficient local organization. The Conference could have begun, probably, only in the way in which it did begin; and there is nothing to be regretted in its origin or operation thus far. But any one can see, that an organization embracing so wide a region and so scattered a constituency,

with only one centre, one annual or biennial meeting, no treasury, and with no penalties on non-attendance where attendance is costly of time and money, and difficult through distance; composed, too, of churches half of which must expend at least an amount equal to a fifth of their annual taxes to be represented, — cannot long continue to exist as a prosperous body, without the aid of numerous local Conferences, covering together the whole field of our work, and maintaining a perpetual interest in its enterprises.

No great national convention of any kind succeeds which is not the concurrence of many local conventions, the common centre of numerous subcentres, each of which has duties of detail and special spheres of influence, upon whose co-operation the final and grand success of the whole movement depends. What would a meeting of the Presbyterian Assembly be, if it were not composed of the delegates of synods, each representing several presbyteries, each again representing many churches? What the National Conference of the Methodist Episcopal Church, if it did not represent all the local Conferences in the country? To make the National Unitarian Conference a fixed or powerful and permanent body, it must be composed, not only of the direct representatives of individual churches, but also of the representatives of numerous local Conferences.

The whole Unitarian domain should be territorially subdivided, observing, as far as practicable, existing boundaries of Associations and using existing Conferences. But every church should belong to *some* Association or Conference. That should be a part of its original organization. And these Conferences or Associations should not be merely ministerial meetings, but rather engrafted upon these associations of churches, meeting quarterly or oftener, by regular lay and clerical delegates, for fellowship, consultation, and the framing of methods and plans for meeting the religious wants of their own allotted sphere, and for co-operation with the general missionary operations of the denomination at large. These Conferences, including each its convenient number of churches would send its delegates to the National Conference, at a cost

which, divided among so many, would be inconsiderable. But, far more than this, it would send, in the person of its delegates, men accustomed to action, interested in religious work, and able to advise and suggest what is wanted; above all, able and authorized to carry back to the local Conferences the plans of action agreed upon in general Conference, and thus make the resolutions passed here no mere *brutum fulmen*, but actual and effective principles and rules of action.

Our body is not yet large enough to require the abandonment of direct representation of each church in the National Conferences; but, if it grow as we trust it will, we shall sooner or later be compelled to adopt the methods of all other Communions, and have not the individual churches, but the Conferences represented in the National Conference. At present, it is only proposed, while both are to be represented as now, so to extend the system of the local Conferences as to include and district *all* the churches, each church consenting, and preserving its whole Congregational liberty.

In this way, that deadly coldness, bred of isolation, which now makes so many of our churches spiritual refrigerators, — into which the minister looks now and then, not expecting to find any thing alive or astir, except as he moves it, — would soon give place to the warmth of bodies, in which not merely the head but the members were in motion. The apathy of our churches, where it exists, — and it is this apathy that repels increase, and prevents the propagation of our faith and the multiplication of our churches, — is due to the disuse, decay, or non-introduction of church action, — of all the varied forms of co-operation which the members of a Christian church must maintain, if they would keep up a genuine interest, supply the younger members with the opportunity of using their Christian faculties and affections and of gratifying their natural love of action, develop their sympathies, discover the benefits and the extraordinary power of communion and co-operation, and find how much more elevating and delightful social intercourse is in the true life of a Christian church than the ordinary forms of intercourse to which the social instincts are driven in the absence of this providential and blessed companionship. The

affections, sympathies, and emotions which belong in the church, have in our denomination specially, and in many others greatly, left the courses where they are so sadly wanted, and flowed into irregular, superficial, doubtful, or injurious channels. We must reclaim them, if we look for life, joy, attractiveness, in our churches. And the Council know no way in which this could be so probably or so quickly effected as by at once changing our ministerial associations into church Conferences, where laymen and ministers would be brought into frequent communication, and sent home together to their individual churches, to carry out in towns and villages and special Christian societies the principle of constant, lively co-operation in all that can promote the religious education, the religious happiness, the Christian love and joy, of the little community which has agreed to walk together in faith and holiness.

So long as our churches are mere places for Sunday worship or Sunday-school instruction; so long as the members do not meet for prayer and conference, for serious and for pleasant co-operation and mutual counsel, they stand no chance of meeting the wants or attracting the inclinations of the great commonalty of America. With doctrines of the most repulsive or the most irrational character, any denomination which sustains a warm and practical fellowship, sets its members to work, encourages and supports them with friendly sympathy, develops their personal interest in religion, and secures to each some proper opportunity for the expression of his religious feelings and experiences, — any such denomination with the crudest or most belated theology will thrive and steal away the life from the roots of any church of our own, blessed with the newest, truest, and most self-recommending theology, but which, in the neglect of the method, relies wholly for growth on the zeal or eloquence or learning of its minister, and the respectability and wealth and intelligence of its pew-holders, but never brings their hearts or tongues or hands into direct, personal communication and co-operative effort.

It is the full conviction of the Council, that the National Conference should employ its present meeting in devising and recommending a plan of local organization and church-life,

based upon the suggestions which are here made, not so much in their own wisdom as under a providential compulsion. They beg leave, therefore, to conclude this Report with asking permission to introduce at a proper time a resolution calling on this Conference to name a Special Committee on Denominational Organization, to report at this session a plan for rendering the National Conference complete, by the establishment of a universal system of local Conferences, with quarterly meetings, each entitled to send a certain proportion of delegates, lay and clerical, to the National Conference, meeting once in two years.

All of which is respectfully submitted by the Council.

(Signed)

HENRY W. BELLOWS,

By authority of the Council. *Chairman.*

REPORT OF REV. SAMUEL H. WINKLEY ON THE SUPPLY OF MINISTERS.

"THE harvest truly is plenteous, but the laborers are few," is the voice heard through our denomination to-day. This is no new sound. The Saviour uttered the same centuries ago. It is ever a word of encouragement; for in it is the assurance that God made us, and has not forsaken us, and that, however blindly, somehow the crowds are coming out from their earthly condition, and are seeking for him. This is why, when we lift up our eyes and look on the fields, we see them white already to harvest. It is then we feel our own insufficiency for the work, and cry out for more workmen.

But what shall be done to supply the demand? Let us "pray the Lord of the harvest, that he will send forth laborers into his harvest." And let us remember, that they only pray who labor. He who sails calmly to the shore may easily disbelieve in prayer; but the pious navigator, conscious of a freight of valuable lives, wind-bound and tempest-tossed, *prays*,

— prays fervently as he toils heroically. He may listen to your philosophy, but he must pray; and he knows that somehow he is helped by it. So let us become conscious of the immortal freight intrusted to our charge, and give ourselves to the work, and correspondingly shall we pray; ay, and pray in faith. We shall then seek for, find, and ordain those whom God will send, even if the addition consists of a few more fishermen from Galilee, or despised publicans from the wayside.

"Fishermen! publicans!" some one may say, "what does this mean? Are we not to select intelligent and talented men, fit and ordain them for the work?" Ordain them certainly; for however necessary it may sometimes be to employ a lay-physician, a lay-lawyer, or a lay-minister, yet no community should make arrangements therefor, but rather provide against the necessity. So, ordain them; but "fit" them you cannot. God alone can do this. All the preparatory schools, from primary to theological, cannot make a scholar of an idiot, nor a Christian minister of an unregenerate man. On the other hand, whom God hath chosen let us not call common or unclean; rather let us receive these, be they whom they may, as the answer to our labors and prayers. And let us remember, he often chooses "the foolish things of this world to confound the wise."

"But," it may be remarked, "an educated ministry is important." Most assuredly. It cannot be over-estimated. It is a wonderful power for good in the world. Think of the scholarly minds who have intelligently heard Moses and the prophets, Paul and the evangelists, speak, each in his own language; and, through a common piety as well as intelligence, have so clearly revealed them to us. Think of those who through the Holy Spirit have enabled us to see God as he has manifested himself through Christ and the Church, through history and biography, through human living and uttering in every form. Think of those who have laboriously cleared from the simple gospel the monstrous and entangled piles of human errors and dogmas, and who have so wisely and reverently performed their labor of love, that the very evils have become but as back-

grounds to render better defined and more beautiful the picture of truth and goodness, or wonderful monuments and way-marks to indicate the triumphs of truth, and the real progress of the true Church. Think of those who have in such a manner so entered into general literature as, without a word of claim or pretence to a special religious work, they, too, so refine the tastes, develop and furnish the intellect, and fraternize the heart of humanity, that quietly, as darkness recedes at sunrising, error has disappeared before the advancing day. Think of the eloquent souls who have been caught up by the Spirit, and have swayed multitudes to their redemption. An educated ministry! Never had we more need of one than to-day. Would that all God's people were among these prophets! None have any knowledge or intellectual attainment to spare; and who but cries for more as he grows ambitious for good?

But still we need the fishermen. Our own observation proves this. We see daily, hourly, persons beyond the reach of this educated ministry, without Christ and "without God in the world." It is true we may be conscious how little confidence we repose in him whom we have every reason to trust entirely; how stinted the measure of our love to the All-Attractive; how dimly we see, and how inenergetically we work towards, our immortal destiny, — yet that grain of trust which Christianity has awakened in us, what peace it gives! that spark of love which Messiah has enkindled, what a power for good it is in our souls! that glimpse at our destiny among the developed immortals of a harmonized family, and the hope it awakens, how it causes order to arise in our otherwise confused pathway! showing that there is nothing in life of temptation, trial, triumph, or joy that does not aid to the great end; making literal the statement, "All things do work together for good to them that love God." But those who do not know these things, this faith, this hope, this love, — how blank their lives! how often they wish themselves dead! how bitterly they complain of the heavy burden of life! They are tossed ever on a cruel and troubled sea, not knowing whence they are, why they float, or whereunto they are bound.

When will scholars find time to reach all these? or when

will these find time or even inclination to seek through learned volumes or elaborate discourses to know "the way, the truth, and the life"? Let professors teach in theological schools ever so profoundly, and learned theologians and Christian scholars generally do their great work; let highly cultivated minds lead, in the future as in the past, flocks who so fully profit by their tending: but for these very many hungry ones summon and send forth at once the seventy; by twos, if you can; if not, then alone, — but send them.

Besides, have you not known sinners converted, and saints born, through the words and lives of ignorant but truly Christian persons, when equally Christian scholars would have utterly failed through some mystery of manner, reverence, and the like? There is an "open sesame" needed in approaching different classes. As the possessors of this charm are found, they must be sent. When, through these, aliens have become naturalized citizens, there comes a work of training and developing, which true Christian scholarship alone can and must do. A learned clergy wonderfully uplifts that mystic union called an age; but, in turning individual hearts to God, even very intelligent individuals, while scholars have done much, have not the fishermen done their full share? Therefore are they needed.

It is quite important to keep this special object in view. If any thing else be proposed, — if the plan be to multiply real scholars for any department, or eminent and cultivated pulpit orators, then let it be said. Pity we had not a thousand, ay, thousands of just such. But let it also be declared that there is no short by-road to such attainments for these students. Better extend than shorten the term of their preparation, and raise than lower the standard of their education. But just now we are not thinking of these, but rather of the fishermen; for we are looking out upon those children of the Great Father who have not yet discovered that he is their Father, and so — lettered or unlettered, coarse or refined — are in the "outer darkness," where there is indeed weeping and wailing. These darkened multitudes we desire to reach with the good news, that there is light and joy; and so give them much of

what we, through our own fault indeed, have only so little. For this aggressive work of Christian benevolence we must have the fishermen.

And here let it be said, this is a work in which the extremes of our denomination can unite. True, one class of our brethren may insist upon the terms "conviction," "conversion," "regeneration," "sanctification," and the like. Another may object to all these as unmeaning cant. One may think it important ever to recognize the supernatural in Christianity, or some specified doctrines and forms; and others may deem it essential to reject, or at least hold all these in abeyance: but where is there a minister or a layman who ever himself trusted God, that would not communicate the same to all possible? where is there one who has denied self in love to the All-Good and his humanity, that would not die daily, if thereby he could spread the fire? Where is there a heart, who through this love and this trust is realizing his destiny, and so hopes for grand things, not only for self in the hereafter, but more for the race in the future of this world and the next, that would not have this given to others in preference to all else in the world? Could any one of us to-day help one dead or darkened soul, though ever so alive and enlightened otherwise, to such a change, who need tell us that we and the angels (or there are no angels, and I had almost said no "we") would rejoice together over the new birth? Ay, so would we rejoice, were this conversion the only result of the whole labor of this Convention. Joyful, but not satisfied. No: we might have been satisfied a few years ago, when we, as a denomination, slept well; or even comparatively satisfied now with a general work, which is liable to be too distant if not too theoretical to move us; but by no means satisfied when one actually comes forth in our very presence from out his darkness of sin and doubt, and honestly calls God for the first time and intelligently Father, and so feels the immortal life begin within him. Especially, when with this awakened love to God there arises, as there ever does, such love to man, that he must win others as he himself has been won. Then this burning heart would be but the first result of that mighty pentecostal wind which would soon fill all our souls,

moving us to speak and plan, to labor, and make ready any amount of future toil which should promise to result in all so knowing the Lord, from the least unto the greatest. Is this merely enthusiasm? Is this cant? Then (pardon the boldness!) all religion is cant or mere speculation, and we might as well dissolve this religious convention and go home; yes, and make the best of the mystery of our existence, for there is no solution yet found. But if this experience be true, as we know that it is, then let us rise to the issue; seek the fishermen, and give them their work.

But who are these fishermen? In other words, what is the class of men which it is desirable to elevate to the Christian ministry?

1. Men of piety. Not merely persons who have no special faculty for any thing, and so seek the pulpit. Not persons who would make the profession an instrument of selfish ambition, or a pathway of self-improvement, or a means of promoting personal comfort; and certainly not those who would choose the ministry as a mere means of gaining a livelihood. None of these. But men of actual piety. Men who love God and love man enough to merge fame, ease, and social life even, — yes, every thing, in the one great work of Christianizing individuals and masses. Men who would consider it satisfaction enough to devote an entire life in any obscure corner of the earth, and be considered a nobody, for the sake of knowing that more persons would thus be aided in solving the riddle of life, and in attaining the end of their being. And the evidence that those who offer themselves are such spirits must be that they are attempting just this work, though ever so poorly, where they are at the time, whether in village or city, as chimney-sweeps or princes.

2. Men of practical common-sense. Not mere theological monomaniacs, who confound "my policy," either for the most conservative reconstruction of creeds or sects, or the most radical destruction of forms, dogmas, or institutions, with everlasting truth, and advocacy thereof as more essential than Christianizing their flocks or the universe. Not mere enthusiasts in religion, who may awaken the emotions, and create a

great zeal for something pretty good, if one only knew what; but which really seldom avails except to make bigots, or weaken character, or befog the spiritual vision. Not merely good, amiable souls who have just enough of the minister to enable them to ask for a vacancy once a week, take it, do the job, pocket the change, and wait for another, or feel wonderfully grieved that they have been slighted, or that some pulpit with their week's allowance may have slipped by them; persons who have not converted a soul in a year, if they have in a lifetime, and who would be somewhat astonished if they were awakened to the consciousness that any such result was expected of them. None of these are wanted. Let Thomas doubt, let James and John desire to call down fire from heaven, or even let Peter, in some impulsive moment, curse and swear, — language not quite becoming a minister, — but let them, as a whole, love the Lord more than these, and be ready to go any lengths to feed his lambs.

Men who know what light is, and that it is better than darkness; what the second birth is, and that it is better than the first; what the kingdom of heaven is, and that it is seeking entrance to every man's soul; that the Fatherhood of God is real, and that he is willing to elevate to eternal sonship and glorious brotherhood all humanity. Men, too, who know just as well that none of these gifts will be bestowed upon the race, except by a corresponding sacrifice and toil on the part of the prophets, and who are equally sure that they will be bestowed in proportion to labor; who consequently only seek a pulpit because they can do more of this work there than elsewhere; and yet, if you do not give them a place, will make one; and if they do not find a door open on a Sunday, nevertheless must and will preach on that Sunday, — ay, and all the week besides.

3. Men of tact. Men who will not provoke opposition either in communities or individuals, nor foolishly increase what little or much may exist; men who will not argue with an insane man, nor in any way "give that which is holy unto the dogs, nor cast their pearls before swine:" but who will learn to take advantage of all favorable and unfavorable circumstances to further the one grand aim of a Christian minister's life.

4. Men of stability. Men who know what a plough is, what it is to put hand to plough, but who have not the slightest conception of what looking back means.

5. Men of brain. I do not mean men of wonderful talents or mighty intellects; but of somewhat clear and vigorous thinking powers, so that what they do not know concerning their work they shall learn, what they do know they shall be sure of, and of what they do not know they shall at least suspect themselves to be ignorant. And certainly it would be quite an addition to all, if they be in the actual possession of a liberal education.

Give us these men of brain, tact, stability, common sense, definite purpose, and devotedness to the work, and education, if possible, — or at least having the mental and moral material out of which all these can be wrought, — especially with the never-to-be-excepted condition of piety, and let them to-day be ignorant of every letter in the alphabet, and of all the ordinary modes of conducting the affairs of a congregation or of a missionary enterprise, and in a wonderful short space of time, under proper training, they will grow into marvellous fitness. Such men — and they will arise when we labor and pray for them — will learn to toil as wisely as they will work zealously; and they will succeed in spreading the truth as it is in Jesus, to the amazement of all. The early church illustrates this. In modern times, Methodism does the same. If, with the theological errors of that noble sect, presenting such a mixed character of God, and such terrible views of future punishment, and such motives, it has so spread, what might not a similarly devoted band accomplish, having the clear, simple gospel of the ever-blessed Jesus to preach and to teach? Which gospel, as to its essence, every denomination accepts as the pure, life-giving stream, only some of them will mix something a little more fiery with it; and the veriest unbeliever thirsts for it, only in his blindness he thinks its existence too good news to be true, — one of the strongest proofs that it *is* true, as God is good; and therefore that any fisherman may spread the same.

But shall these men be educated? and how? Educated of course. In our denomination there is hardly a suitable person

who would offer himself that has not already received an ordinary school-training. This should be increased most certainly, only it should be shaped and guided according to the actual needs and well-defined field of labor before him. Every practical educator knows how much more rapidly knowledge is acquired when its uses are obvious and just at hand. It ought, however, to be understood that just the right man, though he know nothing yet as he ought to know it, except God and Christianity, will not be rejected, but will be gladly accepted; and can have any amount of education needed, and thus be put on the line of advancement. But the majority will have, or can easily secure, an ordinary common-school education; and some may already have received a collegiate course.

Beyond this fair school or more liberal education, what should be demanded?

As thorough knowledge of the Bible as may be learned from a faithful study of our English translations, and acquaintance with the history of the Jews, and with ecclesiastical history, with especial reference not merely to facts, but to the origin and progress of doctrines and errors, at least to the time of Constantine. Some knowledge should be obtained of rhetoric and intellectual and moral philosophy. A glimpse, at least, should be had of Catholicism, Episcopalianism, Presbyterianism, Congregationalism, rationalism, pantheism, and atheism, — that is, of the leading Church governments and creeds of belief and unbelief of to-day; a thorough knowledge of practical piety, the formation and growth of the Christian character, as well as the various errors concerning it which are most common, together with the various methods of awakening and cultivating a religious life; of course, the composition and delivery of sermons, as also the reading of hymns and Scripture. Add to this, an acquaintance with the organization and conducting of Sunday schools, teachers' meetings, and the like; conference, neighborhood, and children's meetings, which, of course, includes extemporaneous speaking; officiating at funerals, visiting the sick and afflicted, and managing special cases, as well as ordinary pastoral calls, — in a word, all that pertains to the work of changing a congregation into Christians, and

organizing and ordaining them as a band of domestic missionaries.

But where are they to obtain this knowledge? Let the present theological schools receive the class they have and will receive: let us not lose sight of this, but rather increase our labors in this direction; for we must by all means have an educated ministry. If the plan suggested in this paper be a true one, these schools will greatly increase rather than lessen their numbers. But those many of another class, who, on account of age or otherwise, much or little educated, who will be prevented from going through a collegiate or even an ordinary theological course, or who prefer this new plan, let these be placed under the charge of such ministers as may be glad to do this work for them without charge, purely as a labor of love for humanity and the Church; active, systematic, practical Christian ministers, who, while they direct their studies, will at once and according to a well-matured plan employ these students in the actual work of the ministry, from conference and Sunday school onward, as may be deemed wise. Three years of such training, for just such a purpose, would be like combining a three years' course in a theological school with the first three years of settlement in the ministry. This would amount to every thing for the student; while for the cause it would be at once, and in the best way possible, securing their services. In this way, they would not only acquire knowledge, and habits of study and application, but they would learn just what they could do, and how to do it. They would become acquainted with modes of organizing forces; their errors would be detected and removed; in a word, ministers would be sent forth qualified through theory, and especially through practice, to take charge of any suitable field of labor. If they died in the process, they would have the satisfaction of dying with the harness on. If they live, and you give them no field of labor, and no pulpit opens to receive them, they are still and for ever must be ministers; for they will work for God and for man. Having tasted, they cannot give up, the luxury of doing good, even if they become paupers in an almshouse, day laborers in the street, or millionaires in palaces.

Two conditions, however, are absolutely necessary: one, that these students should be under the absolute guidance of the minister who is responsible for their training, so that no impulses, whims, or vagaries need run away with them; or fickleness, or false ideas of duty, allow them to go forth less useful men.

And the other is, that their whole expenses during this preparatory time be guaranteed to them, not as a charity stipend, but as a necessary condition of securing their services for the work.

And now what has been said?

1. Laborers are needed.

2. An educated ministry is absolutely indispensable.

3. A special course of training should be devised for those who are truly called to the work, but who, for any sufficient reasons, may be excluded from the ordinary methods of theological preparation.

4. None should be accepted who are not specially called; and these should be qualified by labor and study combined, under the complete guidance of zealous, practical, systematic, Christian ministers.

5. The economical support of these students, when necessary, should be guaranteed to them, as a condition of securing their services.

REPORT ON THE ORGANIZATION OF CHRISTIAN SOCIETIES WITHOUT MINISTERS.

BY REV. W. P. TILDEN.

WE have been requested by the Committee of the National Conference to report to this body "some plan for establishing and carrying on Christian societies without ministers, in places where ministers cannot be obtained or supported."

It may be seriously questioned by some, whether there is a real call for any such plan. It is plain there are many places, and the number is continually multiplying, where those views

of religion we deem rational and Christian would be received with a hearty welcome. But it may be considered unwise to attempt an organization in such places, until there is strength enough to settle a minister, and carry on the full and proper work of a Christian church. Better, it may be thought, to strengthen societies already existing, many of which have only a sickly and inefficient sort of life, than to organize new ones, of doubtful success, especially while there are so many parishes wanting ministers, and so few ministers that parishes want.

There is some reason in this; and we wish to say at the outset, that we think we should proceed in this matter with great caution, lest we organize only weakness, and multiply societies that will prove chronic invalids, needing perpetual nursing, rather than working bodies for the kingdom of God. A too hasty organization of crude material may often hinder rather than aid the cause we have at heart. Indeed we think there are cases where the best thing to be done for the liberal faith is for those who embrace it, not to separate themselves at all from the society with which they chance to be connected, — not to "come out," but to "stay in," and make their influence felt where they are. It is wonderful how much an open, avowed, consistent Unitarian may do in this way in modifying the harsher features of Orthodoxy in the church where he worships; especially if he pays liberally, and is a man of intelligence and influence. The presence of a few such persons has often a marvellously liberalizing power on prayer and sermon. They are a kind of Unitarian tract that Orthodoxy never objects to finding in the pew, — a tract there is every reason for reading with respectful attention. They are welcomed when the printed page would be spurned. Such living tracts, when they are well written, free from ambiguity and non-commitalism, printed in the clear type of a pure life, and scattered through Orthodox churches, are doing far more than we know or they know in promoting the liberal faith.

But there is a time for separation and separate organization; for men and women of real and positive faith cannot consent to remain mere mollifiers or modifiers of doctrines they

are forced to reject, when they have strength sufficient to organize, hopefully, for the promulgation of those views of religious truths they heartily accept. And it will be granted we suppose by all, that there may be cases where the circumstances are such as not only to justify but to urge such organization before there is ability to sustain a regular ministry.

Had we the ability to help everybody, everywhere, we might encourage such organization wherever the people themselves felt that the time had come for it; but, with our limited means and unlimited opportunities, we think it would be right to make three conditions necessary to justify, on our part, special aid in such organization:—

1. A fair and reasonable prospect, from the character of the place, and the number interested in the movement, that in due time there may be a self-sustaining church.

2. A sufficient amount of intelligence, in those interested, to sustain the *extra* mental labor necessary to conduct the worship and work of a church without a regular minister.

3. An amount of real positive faith in God, his Christ, his Holy Spirit, and the work of redeeming love, sufficient to justify the hope, that the result of the movement will be not merely a new theological debating-society, but a Christian church, for the training of souls, for the loving service of God and man, and the upbuilding of the heavenly kingdom.

Of course, we acknowledge the largest liberty of any number of persons, many or few, wise or foolish, Christian or heathen, to organize for any purpose they deem worthy; but, when as a Christian body we are called to assist in such organization, it is not only our right, but our duty, to demand such conditions as seem to us necessary to the wise use of the means at our command, and the accomplishment of the high object we have at heart. To prepare the way for such organizations, aid their formation where circumstances favor, and extend friendly, Christian help, — a plan has recently been submitted to the American Unitarian Association by Dr. James Freeman Clarke. As that plan is not yet adopted, but is under discussion, inviting friendly criticism, we shall not give all its details, but only its general features.

PLAN.

"Let a certain region be divided into districts, and let the Unitarian Association appoint a minister for each district." Let this district-minister explore his field, visit the important places, and ascertain where an organization may be started with fair prospect of success.

He may commence his work, where the tokens are auspicious, by procuring a suitable place, and giving a course of sermons on the nature of Christianity; "setting forth the principles of our faith, not negatively, but positively, making it appear distinctly, that, where he is forced to deny, it is not for the sake of denial, but for the purpose of ultimate assertion; that his object is not to destroy, but to fulfil."

"Let him show that Christianity is not a creed, a profession, or an emotion, but a life, — a life of outward action proceeding from an inward life of faith, hope, and love. Then let him show, that to lead this Christian life requires co-operation and sympathy, and that this is the Christian Church; that therefore there may be a church long before there is a church edifice, public worship, or a settled clergyman; that these should follow, and not precede, the Church Union; that they should rest on it, and not it rest on them; that the church should continue to exist, to work, and to grow, without a pastor; that it is not necessary to have large numbers in order to make a church, but that two or three, uniting together in the spirit of Christ, are already a Christian church. Let him, therefore, tell them to unite at once, and form such an association, without waiting for numbers, a meeting-house, or a minister. Let them meet in each other's houses, collect a library, take journals, hold religious services among themselves on Sunday or at other times, visit the sick and prisoner, take care of the outcast children, feed the hungry, clothe the naked, and help all reforms needed in their own town or the land.

"He may show them, that our purpose in forming these Unions is not to build up a denomination, but to give the reality of church union to those outside of all churches, showing them how they can unite to pray together, study together, and work together.

"When a Union is thus established and in operation, the district minister shall not lose sight of it; but shall visit it from time

to time, correspond with its officers, and keep advised of its affairs.

"He can also assure these societies, that the Unitarian Association will recognize them, wherever organized, as Christian churches; will send them its books; will visit them from time to time by its minister, who will help them by preaching, by baptizing their children, giving them advice, and holding with them the Christian service of the Lord's Supper. When it is thought best for the Union to hold Sunday services, he shall suggest the use of such service-books, hymn-books, and sermons, as may be most suited to their wants. And we also advise the Association, so soon as it may appear that a number of such Unions are in working order, to procure the best manuscript sermons of our best ministers, and to print them in pamphlet form to be read at the Sunday meetings of the Unions, so that they may have something fresh at each meeting. And the district superintendent shall make a quarterly report of his doings, and the results of his labors, to this Board."

The specific form of these organizations may be left to the good judgment of those uniting in them, assisted by the district minister. We would only suggest, that, as these organizations are to be recognized *as Christian churches*, we would have the *church idea* appear in the *form* of union, as well as the object. We would not have a constitution with its president, vice-president, and secretary, after the manner of a railroad corporation or lyceum association. We would have the form — however simple, and the simpler the better — ecclesiastical rather than secular; just as we would have the building erected for worship built by the principles of church architecture, and not like a town-house or lyceum hall. There are great laws of fitness, not to be violated with impunity. We would carefully retain all salutary church associations, and keep the distinction unmistakably clear between a Christian organization as a germ of a true church of Christ, and an association for mutual improvement merely.

We would not hope too much from the formation of such Unions, even under the most favorable circumstances; but, as an attempt to organize the unchurched faith of the community

into some form, preparatory to a more complete church organization, we think it well worth trying.

Beside the reasonable hope that many of these organizations will grow into a thoroughly furnished Christian church, and so become a power for good; and beside the blessing brought to individuals thus associated in Christian fellowship, worship, and work, such organizations would tend very directly and certainly to encourage and promote two plans of Christian labor, urged upon the notice of this Conference; viz., the introduction of lay-preaching, and the admission of good, true, and suitable men to the regularly ordained ministry, without the *classical* furnishing usually deemed necessary.

These organizations, being without a regular minister, and visited only periodically by the person in charge of the district, would create a positive demand for a lay-ministry in conducting the worship, and guiding the work, of the embryo church; and this real demand would do much towards bringing the needed supply. A good school would thus be furnished for the education of lay-preachers; not a theological, but a ministerial school, — a school for teaching the art of ministering to the real religious wants of human souls; and of working, and helping others to work, for the kingdom of God on earth.

This lay-ministry, testing the general gifts and special grace of those engaged in it, would naturally act as a sort of spiritual magnet to draw those whom God made for preachers into the permanent work of the ministry, and to repel such as may be inclined "to run before they are sent." It would thus prove its young men before sending them to a theological school, and educate for the ministry, not those who are fit for nothing else, but only such as give some evidence of having been called of God to the sacred work.

Beside, let the lay-ministry be once fully inaugurated, and it would show, not only who are fitted for the theological school, but who are fitted for the work of the ministry *without the school*, — a point of great interest to us just now. We believe there are such men, men born preachers, but robbed of their birthright by circumstances above their control; men whose hearts are burning with a desire to serve God in the work of

the ministry, who have brains as well as heart equal to the work, but whose education is limited mainly to English studies and the study of men and things, and who cannot afford to spend the quarter part of the average life of man on earth in classical and theological preparation for the work their souls are longing for, and upon which they must enter as they are, or not at all. We believe there is a place in the ministry for such men; not the highest place, of course, but a place. We believe the Church of Christ needs them, that our liberal branch of the Church needs them, — needs them, especially now that the calls are so many and so imperative, not for theologians merely, but for ministers of the gospel of Christ.

We have no word, of course, against the most thorough theological furnishing, where there is opportunity and desire for it. No learning is too profound, no culture too rich, for the work of the ministry, when it is thoroughly consecrated. But when head and heart are both sound and right, and the question is between entering the ministry without the most complete furnishing, or not entering it at all, we think the Church could better afford to do without the extra furnishing than without the man.

His usefulness may be abridged; but there are other things that abridge usefulness in the ministry beside the lack of classical lore. We have heard, indeed, of a candidate for settlement of some twenty years' standing who attributed his want of success to an imperfect knowledge of Hebrew. But we think the cases are rare where lack of Hebrew *alone* proves an abridgment to ministerial success so fatal. We think such an experience should not be allowed too much weight; that it is possible, through the grace of God, for a man thoroughly in earnest to make himself useful in the ministry, in some humble way, even with defective Hebrew.

Our great want clearly is of ministers, Christian ministers, — men who can minister to the religious wants of the soul. The most discouraging thing in connection with our missionary labor is the difficulty of finding acceptable ministers to fill the new openings, and answer the multiplying calls. And, if we interpret this want aright, it isn't for mere theological learning: the

mass of the people know little and care less about theology as a science. The want is for real, live ministers of religion, of practical religion, and of spiritual religion too, — a religion that has some answer to give to the soul's cry for God. It is a want, not of *good* men merely, but of men with ministerial gifts; men of faith, of spiritual insight, of religious sympathies, of Christian experience; men baptized with the Holy Ghost and the fire of sacred enthusiasm; men who must speak because they have something to say for God and his kingdom; men who know what Paul meant when he said, "Woe is me, if I preach not the gospel." Depend upon it, such men will be heard, even if they are not familiar with Greek accents, and cannot translate Hebrew. If they are familiar with the accents of the Holy Ghost; if they can translate the yearnings of the human heart after a satisfying faith; if they can render correctly the penitence, the hope, the fear, the sorrow, the aspiration of the soul, and minister to its deepest wants, — they will be recognized by the people, if not as ordained, then as foreordained, ministers of God and his Christ.

This increasing demand for ministers of the right sort is testing, more closely than we know, our denominational vitality. The sect that has not power to beget its own ministers is doomed. We sometimes take pride, that so many ministers of other denominations are coming over to us. It is a good sign for them, that they are inclined to come. We welcome them cordially, and hope they will leave no Christian grace behind. But it is a bad sign for us, that we need them. Methodism is the world's wonder for what she has achieved in a single century, because she raises her own ministers, and has some to spare, — good ones, too, as we have reason to know. We hope they have a "few more left of the same sort." But she would never have become the power she is to-day, if she had depended upon an adopted ministry, instead of one born in her own house. She knew, for she read Old Testament as well as New, that no fruitfulness of Hagar could make amends for Sarah's barrenness. Ishmael might have a mission, even if he was a little fractious and pugilistic; but it was only in the legitimate Isaac that the promise could be fulfilled.

So our liberal faith, if it be really the power we take it for, a power to move and lift the world, it will — it *must* produce its own ministers. The faith that cannot do this must be short-lived, and we should rejoice in it; for it is God's method of ridding the world of what is not wanted. Now, we do not know as yet, whether the liberal faith can supply its own want of ministers or not. A large proportion of those now in the liberal ministry were born and nurtured in other faiths. We believe the great changes going on are providential, and that the liberal faith has inherent vitality sufficient to call forth the Christian laborers needed. But this is just what we have not yet proved. This is just the test to which we are now brought. If the liberal faith, as we hold it, has no power to wake that "enthusiasm for humanity" that Jesus waked in the common heart of the common people, then it is not the faith of Jesus, and the sooner we know it the better. But we believe it has that power, when it is really felt in the heart, and not lodged in the understanding merely. But the kind of enthusiasm we must look for is the enthusiasm born of our faith. We must not look for a kind of zeal that does not belong to us. The enthusiasm of a fireman perilling life to save a child from the flames is very different in kind from that of the mechanic calmly and patiently working on the construction of a fire-engine. The zeal of the first, from the nature of the case, is more demonstrative and striking, but not more necessary and useful; for, while his noble heroism saves a few lives, the patient worker saves a city. Sects that draw their inspiration largely from flames will go altogether ahead of us in demonstrative zeal. We must be content with the zeal that is the natural outgrowth of our faith. If we may not look for the enthusiasm of a Grace Darling rescuing the shipwrecked, we may look for the calmer but not less earnest enthusiasm of a Mrs. Fry unfolding the gospel of reconciling love to the poor prisoners; of a Tuckerman giving his life of calm, sweet service to preaching the gospel to the poor; or of any class of Christian workers who are ready to give life and all to the preaching of God's truth for its own sake, because of its own uplifting and redeeming power.

Now, if there be a reasonable ground of hope, that the movement indicated in this Report will aid in testing the power of the liberal faith to produce its own ministry by the new demands that will be made for lay-preaching, and the new facilities it will open for men whose hearts are really moved to the work to enter upon it at once, then we urge these considerations as additional reasons for giving the plan proposed a fair trial.

SUNDAY-SCHOOL SOCIETY.

The Annual Meeting of the Sunday-school Society was held in Lowell, Oct. 23 and 24. It was so close upon the time of our going to press, that we can barely allude to it as one of the most interesting gatherings of that body. There was manifested a degree of earnest determination to advance the interests of the cause, which insures that this most important branch of our denominational work will not be neglected, whatever may be the final decision as to the method and agency by which it is to be carried on. Admirable essays were read by Rev. J. D. Wells, William Everett, Esq., and J. P. Walker, Esq., each followed by a spirited and able discussion. A sermon was delivered by Rev. E. E. Hale; and a bountiful collation, in which was shown the magnificent hospitality of that generous and living parish in Lowell, was enlivened by bright and encouraging words from some of the best known of our brethren.

A resolution was offered by Rev. Dr. Gannett, which, after considerable discussion, was adopted by the meeting, by which the officers of the Society were directed to confer with the Executive Committee of the American Unitarian Association in regard to some transference of the business affairs of the Society.

And, on motion of Rev. Dr. Muzzy, a similar committee of conference was appointed, with a view to the most effectual circulation of the best literature for children.

The following officers were chosen for the ensuing year: President, Rev. Eli Fay, of Woburn. Vice-Presidents, Rev. Carlton A. Staples, of Milwaukee, Wis., and Rev. Edwin G. Adams, of Templeton. Secretary, James P. Walker, of Jamaica Plain. Treasurer, William H. Baldwin, of Boston. Directors, Rev. Leonard J. Livermore, of Lexington; S. G. Studley, of Charlestown; Rev. Thomas J. Mumford, of Dorchester; William V. Spencer, of Cambridgeport; Rev. Warren H. Cudworth, of East Boston.

COMMUNICATION FROM ENGLAND.

PORTSWOOD LAWN, SOUTHAMPTON, Aug. 22, 1866.

To the Secretary of the American Unitarian Association.

DEAR SIR, — I am requested to convey to you, as Secretary of the American Unitarian Association, and a well-known advocate of the rights of the freedmen, the accompanying resolution, fervently and unanimously passed at the joint annual meetings of the Southern Unitarian and Southern Unitarian Fund Societies, held Aug. 8, at the Presbyterian Chapel, Newbury, Berkshire. The introductory services of the morning were conducted by the Rev. H. Hawkes, B.A., of Portsmouth; and the sermon was preached by the Rev. Edward Talbot, of Tenterden, Kent. At the business meeting of the societies, at the close of the service, the Rev. C. Mathews, pastor of the congregation, in the chair, it was moved by the Rev. E. Talbot; seconded by W. Sothcote, of Portsmouth; and supported by the Rev. John Naylor, of Reading: —

"That this meeting desires to express its sympathy with those of our American brethren who advocate the principle,

that the political franchise and all civil rights should be independent of color."

In the bonds of our common Christian faith, I remain yours very faithfully, EDMUND KELL,

Secretary of the Southern Unitarian Society, and Co-Secretary with the Rev. H. Hawkes, of the Southern Unitarian Fund Society.

CORRECTION.

AN officer of the Children's Mission has called our attention to an error which we made in our notice of that noble charity in the last number of this Journal. He says the amount raised is $50,000, and not $60,000, as there stated.

All we can say by way of apology is, that, if it is not $60,000, it ought to be; and we hope before long our error will be corrected, without our changing the figures, by the generosity of the friends of the mission.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Heavenly Father. Lectures on Modern Atheism. By ERNEST NAVILLE. Translated from the French, by Henry Downton, M.A. Boston: William V. Spencer.

These lectures were delivered at Geneva and at Lausanne, to vast audiences; and attracted such attention that they were at once translated and published in several of the languages of Europe. They are written in the clear, eloquent style which characterizes the best pulpit oratory of France; and the tone of positive conviction is refreshing, after much that we have lately been accustomed to, in the way of theological speculation, from popular French writers. It is at the same time free from dogmatism and narrowness, and treats, with the fairness consequent

upon wide and liberal scholarship, the prevailing tendencies to scepticism in physical science or in social political philosophy or in metaphysics, while it teaches a cheerful faith in a Heavenly Father. We hope the enterprise of the publishers in furnishing us an American edition may prove rewarding.

Red-Letter Days in Applethorpe. By GAIL HAMILTON. Boston: Ticknor & Fields.

Referred to Ladies' Commission.

Memorial of Mrs. Abbie Cogswell Waite. By her husband, JOSIAH K. WAITE. Boston: Nichols & Noyes.

This book will be welcomed by a very wide circle of persons, who knew Mrs. Waite as a rare exemplification of a Christian woman, and especially of those special qualifications which are needed for the position of a minister's wife.

In the letter from Rev. Dr. Gannett, which forms a portion of the volume, it is truly said, that of this "class of books, which describe actual, not fictitious excellence," "we can never have too many."

Great in Goodness. A Memoir of George N. Briggs. By WILLIAM C. RICHARDS. Boston: Gould & Lincoln.

An interesting biography of a noble Christian man.

Griffith Gaunt; or, Jealousy. By CHARLES READE. With Illustrations. Boston: Ticknor & Fields.

Neither interesting nor profitable.

The Authorship of Shakspeare. By NATHANIEL HOLMES. New York: Hurd & Houghton.

This book is an attempt to prove that Lord Bacon was the author of the plays usually ascribed to William Shakspeare. Mr. Holmes is not the first to advance this theory; but we have never before seen it so ingeniously and fully developed.

The Rise and the Fall. New York: Hurd & Houghton.

The object of the book is to show that what is called the "Fall of Man" was really his elevation; being, in fact, his reception of a moral sense which changed him from a state of mere innocence into that of a moral agent. The author clings to the orthodox idea of Adam as our representative head, inasmuch as he maintains that this reception of a moral sense is not a necessary part of human development, but a matter of voluntary choice, and that Adam chose it for the race.

We have received from the American Tract Society, — and shall refer to the Ladies' Commission on Sunday-school Books, — *Grace's Visit; Our Charlie, or The Little Teacher; Madge Graves; Winnie and her Grandfather; There's Time enough; Uncle Downe's Home.*

We have received from William V. Spencer, Boston, — and shall refer to the Ladies' Commission on Sunday-school Books, — *Kitty Barton*, by HESTER GRAY; *The Young Invincibles.*

PAMPHLETS.

Christ's Record of Himself. An Expression of Faith in the Lord Jesus Christ. By W. G. ELIOT, Senior Pastor of the Church of the Messiah in St. Louis. Printed for use of the congregation.

Report of the Ministry to the Poor, commenced in Manchester, Eng., Jan. 1, 1833.

Address. Delivered in Oak-grove Cemetery, Medford, Mass., at the Consecration of the Monument erected in honor of the Medford Volunteers. By CHARLES BROOKS.

Sermon on Death. By Rev. F. FROTHINGHAM.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Oct. 22, 1866. — Present, Messrs. Kidder, Padelford, Fay, Livermore, Crosby, Sawyer, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the Public Library, Rochester, N.Y.; City Library Association, Springfield, Mass; and parish libraries in Toronto, Can., and Sturbridge, Mass.; also that they had voted to furnish to all the libraries to which books had been donated any new theological works which the Association might publish.

The report of this Committee also contained the following recommendations, all of which were adopted: —

1. That an appropriation be made for the stereotyping and printing of a series of tracts, by Rev. John F. W. Ware, on subjects of practical religion.

2. That the Association republish Rev. James Freeman Clarke's work on "Forgiveness," now for a long time out of print; and that an appropriation be made for that purpose.

3. That a small edition be issued of the second volume of "Hours with the Evangelists."

4. That $500 worth of the Association's publications be placed in the hands of Rev. Frederic Huidekoper, of Meadville, Penn., to be distributed by him among ministers of other denominations. Also that books to the same amount be placed at the disposal of the Publication Committee, to be given to other individuals, so situated as to be able advantageously to use them in a similar way.

5. That $800 of the sum given by the friends in England for the work at the South be devoted to the publication of Freedmen's Tracts.

The Committee on the New-England States reported in favor of the following appropriations: $125, to aid, for six months, the society in New Salem, Mass.; $162.50, for one quarter's rent of the hall, in Boston, used by Rev. N. M. Gaylord for his Free-Church services; $200 towards the salary of Rev. Wm. H. Savary as pastor of the society in Ellsworth, Me., the current year; and $75 for the services of Rev. George Osgood, in Kensington, N.H.

The report of the Committee was adopted.

The Committee on the Western States presented a report containing recommendations as follows: —

1. That, in response to an application for aid received from the society in Keokuk, Iowa, an appropriation of $300 be made, for the current year, with the understanding that $200 will be given for the same purpose by the Western Conference.

2. That the request from the society in Toledo, Ohio, for a loan of $600, for five years, without interest, be granted.

3. That $200 be appropriated for the services, for six months, of Rev. Robert Hassall, as missionary in the State of Iowa.

4. That an appropriation of $150 be made towards the salary of Rev. R. S. Sanborn, of Ripon, Wis., in consideration of missionary service to be performed by him in other places in the State, and on condition that he shall be released for such service, during the year, a number of Sundays not exceeding eight.

5. That the sum of $400 be appropriated for the employment,

the ensuing year, of Rev. John Ellis, as missionary in Indiana, or elsewhere, as may hereafter be determined by the Western Committee.

All of the recommendations contained in this report were adopted.

This Committee also submitted, for the consideration of the Board, an important report just received from Rev. Charles H. Brigham, of Ann Arbor, Mich.; also reports from Rev. A. A. Roberts and Rev. W. C. Tenny.

The Committee on Foreign Missions reported, that, in view of the bequest to the Association of $20,000 by the late James Heyward, the income of which, by the terms of the will, must be used for foreign missions, they thought it desirable to extend somewhat the operations in India.

They therefore recommended that an appropriation of $500 (in gold) be made to the mission in Madras, for the support of Rev. William Roberts. Mr. Roberts was now in charge of an ice-house, at a salary of seventy-five rupees a month; and, while thus supporting his family, was giving what time he could spare to the service of the church, and to the printing and circulation of tracts in the Tamil language, and was exerting a fine Christian influence. The support he once received from the English Unitarians had been cut off, through no dissatisfaction with him, or fault of his; and his work now was purely one of devotion to the cause.

The report also recommended an appropriation of $80 (in gold) towards the support of Paul, a native missionary, who conducts a school and Sunday service in Salem.

Both of the recommendations of this Committee were adopted.

The Committee on Theological Education reported, that a communication had been received from Professors Noyes and Stearns, of the Cambridge Divinity School, requesting that the usual appropriation might be made from the income of the Perkins Fund, to four students in that institution; and recommended that the request be granted; which report was adopted.

The Committee on the Pacific Coast recommended that the sum of $500 (in gold) be appropriated towards the salary of Rev. Charles G. Ames for six months, at Santa Cruz, with the understanding that he should preach, at least, one-fourth of his Sundays at San Jose, Watsonville, or such other places as the best interests of the cause should seem to him to demand; and this recommendation was adopted.

A vote offered at the last meeting by the New-England States Committee, making an appropriation to the society in Milford, Mass., which was then laid on the table to afford time for obtaining further information concerning the society, was taken from the table and adopted.

The Board then adjourned to Monday, Nov. 12, at three o'clock, P.M.

INTELLIGENCE.

THE CORNER-STONE of the new Church of the Messiah, New York, was laid on Wednesday, Oct. 3. The order of services was as follows: Sentences and Lord's Prayer by the pastor, Rev. Samuel Osgood, D.D., and people, with their children; chant by the choir (Ps. cxxii.); prayer by Rev. Alfred P. Putnam, of Brooklyn; reading from the Scriptures by Rev. Octavius B. Frothingham, of New York; laying of the corner-stone by the pastor; singing of hymn by the choir and people; statement of the plan of the building and the purposes of the congregation by the Chairman of the Building Committee; addresses by Rev. Henry W. Bellows, D.D., and Rev. Edwin H. Chapin, D.D., of New York; doxology; benediction.

Mr. GEORGE BATCHELOR was ordained as pastor of the Barton-square Society, Salem, Mass., on Wednesday, Oct. 3. The order of services was as follows: Introductory prayer by Rev. George W. Briggs, D.D., of Salem; reading from the Scriptures by Rev. Benjamin S. Batchelor (a minister of the Christian connection, and brother of the candidate), of New Bedford; sermon by Rev. Oliver Stearns, D.D., of Cambridge; ordaining prayer by Rev. William P. Tilden, of Boston; right hand of fellowship by Rev. Francis E. Abbot, of Dover, N.H.; charge by Rev. John Weiss, of Watertown; address to the people by Rev. Thomas Hill, D.D., of Cambridge; closing prayer by Rev. Edmund B. Willson, of Salem; benediction by the pastor.

Rev. EDWARD C. GUILD was installed as pastor of the society in Ithaca, N.Y., on Tuesday, Oct. 16. The order of services

was as follows: Introductory prayer and reading from the Scriptures by Rev. William H. Fish, of South Scituate, Mass.; sermon by Rev. Henry W. Bellows, D.D., of New York; installing prayer by Rev. Ezra S. Gannett, D.D., of Boston; charge by Rev. Edmund B. Willson, of Salem, Mass.; right hand of fellowship by Rev. Thomas J. Mumford, of Dorchester, Mass.; address to the people by Rev. Samuel J. May, of Syracuse, N.Y.; benediction by the pastor.

Rev. DANIEL F. GODDARD was installed as pastor of the society in Petersham, Mass., on Thursday, Oct. 18. The sermon was preached by Rev. Edward E. Hale, of Boston; Rev. John F. Moors, of Greenfield, gave the charge; Rev. Crawford Nightingale, of Athol, the right hand of fellowship; and Rev. John J. Putnam, formerly pastor of the society, the address to the people.

MR. GEORGE H. YOUNG was ordained as pastor of the society in Westford, Mass., on Thursday, Oct. 25. The order of services was as follows: Introductory prayer by Rev. Albert B. Vorse, of Littleton; reading from the Scriptures by Mr. George H. Hosmer, a classmate of the candidate at Meadville; sermon by Rev. Edward E. Hale, of Boston; ordaining prayer by Rev. William P. Tilden, of Boston; charge by Rev. Richard Metcalf, of Winchester; right hand of fellowship by Rev. George Batchelor, of Salem; address to the people by Rev. George S. Ball, of Upton; benediction by the pastor.

REV. HENRY H. BARBER, of Harvard, Mass., has accepted a call from the society in Somerville, Mass.

Rev. FRANCIS TIFFANY has accepted a call from the society at West Newton, Mass.

Rev. SILAS FARRINGTON has resigned the charge of the society in Janesville, Wis.

Rev. HENRY F. EDES has accepted a call from the society in Sturbridge, Mass.

Rev. CRAWFORD NIGHTINGALE has accepted an invitation to take charge of the society in Athol, Mass., for six months.

Rev. FIELDER ISRAEL, of Baltimore, Md., has accepted a call from the new Unitarian Society in Wilmington, Del.

ACKNOWLEDGMENTS.

1866.				
Sept. 20.	From	Society in Syracuse, N.Y.		$430.00
20.	„	Robert B. Swain and William C. Hinckley, San Francisco, Cal., to make themselves life-members		60.00
20.	„	Society in South Scituate, additional		29.00
20.	„	Samuel Trull, Somerville, as an annual membership		1.00
22.	„	Society in Barre		105.00
22.	„	Col. E. H. Neil, Skowhegan, Me., to make his wife, Mrs. Mary Neil, a life-member		30.00
22.	„	William Wightman, St. Louis, Mo., for India Mission		10.00
25.	„	Daniel Low, Staten Island, N.Y.		100.00
28.	„	Society in Northborough		65.00
29.	„	Charles E. Guild, Esq., the following subscriptions, additional to previous contributions from these societies: —		
		First Society, Boston	$270.00	
		King's Chapel	125.00	
		Society in West Cambridge	25.00	
		Also the following: —		
		J. C. Burrage, Boston	500.00	
		William B. Spooner, Boston	100.00	
				1,020.00
29.	„	Society in Lowell, including life-memberships for E. B. Patch, Mrs. A. W. Buttrick, Mrs. Emiline Wright, and Charles H. Wilder		470.00
29.	„	King's Chapel Society, Boston, additional		50.00
29.	„	a friend in Milford, N.H.		25.00
29.	„	Society in Leominster		300.00
29.	„	Society in Concord, N.H.		100.00
29.	„	Societies in Providence, R.I., additional		337.00
29.	„	Society in Wilton, N.H., additional		31.50
Oct. 2.	„	a friend in Africa, through Rev. E. E. Hale		10.00
3.	„	Society in Westborough		33.00
3.	„	Society in Concord, N.H., additional		20.00
8.	„	J. S. Bradley, as an annual membership		1.00
12.	„	Society in Grafton		41.15
16.	„	Rev. Joshua Young's Society, Hingham		200.00
18.	„	Rev. Charles G. Ames the following sums, collected by him in California (in gold): —		
		At San Jose	37.45	
		„ Stockton	22.80	
		„ Napa	16.00	
		„ Sacramento	48.45	
		„ Santa Cruz	197.65	
				322.35

NOTE. — The report of Rev. A. D. Mayo, on the "Organization of Churches in the West," and other reports connected with the Convention, were in type for the present number of the Journal, but are crowded out. We are also obliged to defer the List of Acknowledgments for the past year.

Terms: One Dollar per annum. Single Copies, 10 cts.
Postage, 12 cents a year, payable at the office of delivery.

THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VII.] DECEMBER, 1866. [No. 12.

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BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
26, CHAUNCY STREET.
1866.

JOHN WILSON & SON, PRINTERS,] [CAMBRIDGE.

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OF THE

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Rev. JOHN F. W. WARE	*Baltimore, Md.*

*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Str Boston, where the SECRETARY may usually be found from 10 A M. ti P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lett for him, on business connected with the Association, should be addres to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIAT BOSTON."

THE

MONTHLY JOURNAL.

VOL. VII.] BOSTON, DECEMBER, 1866. [No. 12.

EDITOR'S NOTES.

THE MONTHLY JOURNAL.

THE present number of the Journal closes the volume; and a few words need to be said in reference to its publication. It will be seen by the record of the meetings of the Executive Committee, that the expediency of discontinuing it altogether has been discussed; and the question was deferred on purpose that some indication may be given of the wishes of the denomination.

The principal ground for discontinuing the Journal is the expense of its publication. This expense — which is only the cost of paper and printing — is over $8,000 a year, and is only very partially repaid by the amount received from subscriptions. It has been suggested, therefore, that the matter usually making the substance of the Journal be published in our newspapers and other periodicals, using some portion of the money that would be required for the publication of the Journal in a gratuitous circulation of these.

On the other hand, it is said, that, unless even a larger sum were used for this purpose than is now expended for the Journal, we could not reach so large a number of persons. There are issued, every month, nearly or quite

14,000 copies. The number of different persons reached by all the other denominational periodicals put together (since many of the subscribers are the same for all), probably amount to little more than 7,000. And this remaining 7,000, reached by the Journal, are precisely the persons who most need something of the kind, in order to give them such information as shall keep up their sympathy with the movements of our body. Very many of these are people of other denominations.

The Committee desire to follow the wishes of the denomination, and would be glad to ascertain this wish, either through the Local Conferences or otherwise.

If the publication should be continued, we invite careful attention to a request, which is every year sent out in a circular to the churches, asking that each will signify how many copies can be distributed to advantage; so that none may be wasted by being suffered to lie uncalled for in the pews.

LOCAL CONFERENCES.

The most interesting feature of the past month has been the progress towards the organization of Local Conferences, as contemplated in the vote of the National Conference at Syracuse. The Council of the Conference met at the earliest practicable moment after the Convention, and, after careful consultation with brethren from the various sections, prepared a plan of organization which they might offer by way of suggestion, and arranged certain centres which they recommended as designating the most convenient division of the churches, making fifteen Local Conferences for the territory east of Buffalo.

This division has been accepted; and, in almost all cases, arrangements have been made to meet for organization. Indeed, in some, meetings had already been called by the

churches before the plan of the Council was known. And it is probable that every one of the proposed Conferences will be organized before the year is closed. The unanimity and heartiness with which the suggestion has been greeted, proves that the time is ripe for such organization, and is the best of omens for the denomination.

A SPECIAL APPEAL.

We desire to present to the consideration of the benevolent individuals in our churches a matter which is of very great importance, and which yet lies so without the limits of any regular organized charity as to require special notice in order to receive attention.

We mean certain exceptional cases of aid to young men desirous of entering our ministry. We shall say nothing to urge the importance generally, to the cause, of doing every thing possible to recruit the profession; for the subject has lately in various ways been thoroughly presented, and the magnificent liberality towards Meadville now in progress shows that our people recognize its claims. We simply wish to call attention to a class of cases which are not met by this liberality, and which offer an opportunity for more individual and personal interest.

Supposing the beneficiary fund at our theological schools ample for the support of young men who are willing in an economical way to pursue their studies, there will always be exceptional cases for whose necessities this provision will not suffice.

Thus, one eminently qualified and eager to enter the profession may be burdened by having others dependent on him, in such a way that he absolutely needs, in order to carry out his purpose, a somewhat larger sum. Then

again, there are instances where a period of preparatory study is required before they can enter the schools, and avail themselves of the fund provided. We cannot make the reality of the need appear, without describing particular cases; and this we forbear to do in so public a way. Let us simply say, that there are now, within our knowledge, cases which we think could hardly fail to receive sympathy and encouragement, if only they could be known. We shall be glad to make them known to any persons who are inclined to exercise their benevolence in this way, and who will signify to us such a wish. We are confident that one or other of the cases, in whose interest we make this appeal, will approve itself to any who will take the pains to ask further information.

OUR PUBLICATIONS.

We have in press an edition of the well-known work on "Forgiveness," by Rev. J. F. Clarke, which has been long out of print.

We have come into possession of the plates of Dr. Hedge's "Reason in Religion," and shall immediately issue another edition. We are about issuing an edition of Rev. Dr. Nichols's "Homes with the Evangelists," the plates of which have been purchased by the Association.

We have also come into possession of the plates of several other denominational works, of some of which we shall immediately issue editions. A few books of a denominational character, recently received from England, have found such ready sale, that we are about to make arrangements, by which we shall be able to furnish books from abroad for the convenience of our people.

We have nearly completed, in response to a frequent request, a catalogue of religious books, especially those of a liberal character; which we hope may be a conveni-

ence to those who wish to find the literature of the various departments of religious study.

But we wish to say, while noticing these preparations for increasing our list of books and the variety of our efforts in this direction, that our principal aim is to extend the circulation of the books we have. There is a disposition on the part of many among us to disparage our denominational literature. We are not at all discouraged by such complaints; for every day come to us from other quarters such assurances as make us better and better satisfied with it. It is strange, however, that our encouragement should come so much more from outside our own limits than from within them. We quote from a letter recently received from a Unitarian minister in England: "Might I just take this opportunity of acknowledging a great debt of gratitude I owe to the American Unitarians for their publications? I can truly say, and in no spirit of unkindness, that Hedge, Peabody, Dewey, Furness, Eliot, Sears, and Clarke have done for me what all our English Unitarian writers put together have failed to do. I wish the writers on this side the water could express themselves with so much unction, and deal so directly with the topics which claim to be discussed. I look in vain among our own writers for two books at all equal to "Sears on Regeneration," and "Clarke on Prayer."

Similar commendations are continually being received from persons of other denominations in our own country. We hope that our literature will yet receive from our own people the favor and attention it deserves.

RECEIPTS OF THE AMERICAN UNITARIAN ASSOCIATION.

We publish in the present number a full list of acknowledgments of donations to the Association during the past

year. The amount is less than we had hoped; but there are certain considerations, which ought to be stated, which make the result appear more encouraging.

In the first place, a strict rule has been observed in refusing to credit, as a gift to the Association, any sums which, though given through this Board, have been expressly devoted by the donors to specific objects. Whether or not this policy is altogether expedient, it is certain that it would have been easy to swell the amount very considerably, if a different rule had been adopted. Then, again, no account has been made, in these acknowledgments, of legacies received during the year, which have amounted to over $31,000. Besides this, as was noticed by the Secretary of the National Council in his official Report at the Syracuse Convention, the uncertain blending of the first two years of our efforts at increased collections made it difficult for parishes to adjust their contributions to a regularity of period. He estimated, that, taking the two years together, even with the strict reckoning we have just described, there were contributed from the churches nearly the sums proposed; viz., from December, 1864, to October, 1866, twenty-two months, $191,663.03.

It is proper to speak with gratitude of the fact, that during the year three legacies were received, — from James Hayward, $20,000; from Lydia S. Gale, $10,000; and from Ellen M. Smith, $1,000.

We hope that these may prove to be only the precursors of many similar benefactions. We are aware, that in these instances the bequests probably had nothing to do with any recent interest in the Association, but were from its old friends, whose interest was gained and purpose formed in the days when the Association was in the receipt of feebler support. But it is not unreasonable to expect, that, if only its affairs are judiciously administered, the

new awakening on the part of the denomination, and the multiplying opportunities of advancing our Christian faith, will induce more and more to intrust to this organization some portions of what they leave behind them for the benefit of the world.

REPORT OF REV. A. D. MAYO ON THE ORGANIZATION OF UNITARIAN CHURCHES IN THE WEST.

THE following suggestions are offered for the assistance of missionaries under the direction of the Western Conference, American Unitarian Association, and other missions that may be favored by the National Conference of Unitarian Churches.

While it is not anticipated that a strict plan of operation can be enforced upon our missionary agents, it is yet believed that we may profit by the failures and successes of the past, in the vast field now opening to our ministers. For more than thirty years, almost every variety of experiment has been made for the establishment of Unitarian churches in the region west and south-west of the Hudson River. Certainly, there should now be at hand an available mass of valuable experience, which should command the respectful attention of the men, often young and inexperienced, who attempt this difficult enterprise. It is with the hope of concentrating, in a brief space, some of the established laws of success in this direction, for the aid of our clergy and laity, that this essay is prepared.

I. — THE FIELD OF MISSIONARY OPERATIONS.

The proper field for the Unitarian missionary is the entire American Union west and south-west of the Hudson River. The New-England States differ from the remaining portions of the Union in being inhabited almost exclusively by the direct descendants of the most progressive class of the English people. The weight of ecclesiastical influence in New England has always largely inclined to the most radical polity; — The

Congregational, The Orthodox Congregational, Baptist, and Liberal Christian Churches are in possession of the vital points of religious influence. Hence our missionary in New England is almost compelled to follow in the track worn by the Congregational polity, in its march, through two centuries, to its present position.

But west of the Hudson the more distinctively American style of affairs prevails. The States that stretch westward and to the southwest are peopled from a greater variety of nationalities, and classes of the same nation; and the population, consequently, is less capable of methodical, united, and harmonious action in religious matters. Here is also felt, at once, by the missionary of any Church, the lack of that general interest in religion which is still the most remarkable fact in New-England society, distinguishing it from every civilized land. Hence the young man who comes from New England, to enter upon the missionary work in any portion of this vast region, must be prepared to study the religious and social aspects of the people, and be willing to adapt his methods to the need of the community, instead of trying to reproduce the peculiar form of the New-England radical Congregational polity.

The several portions of this great field are also widely different from one another in their religious traditions and tendencies, and thus in different degrees favorable to our operations. The valley of the Hudson and the eastern valley of the Mohawk, including the whole of Eastern New York, cities and country, from Manhattan Island to Oneida County, constitute probably the most intensely ecclesiastical population in the United States. The Roman Catholic, Protestant and Methodist Episcopal, and Presbyterian Churches of the more severe type, still rule this region with a rod of iron, and carry an overwhelming majority of the people in the interest of extreme conservatism in religious affairs. On the contrary, those portions of the State of New York west of the Catskills, and north of Albany, are probably the most favorable regions for the Unitarian missionary in the whole Union. Here struck the original wave of western emigration from New England; and a progressive spirit in religious speculation and polity, educational and

philanthropic activity, has made of Western New York one of the most illustrious communities on the face of the earth.

In general terms, that portion of the Western States lying north of a line projected from the southern boundary of New York to the Rocky Mountains is now the most promising field for the Unitarian missionary. Michigan, Northern Ohio (especially the Western Reserve of Ohio), Northern Indiana and Illinois, Wisconsin, Iowa and Minnesota, have been largely and influentially peopled by emigration from New England, Western New York, Germany, and the most progressive classes from New Jersey, Pennsylvania, and the South. The capabilities of this vast empire, stretching from Utica, N.Y., directly westward to the mountains, cannot be easily overrated by the Liberal Christian missionary. Churches, schools, public lectures, progressive journalism, can all be wielded with prodigious effect in the interest of a broad and popular form of Unitarian Christianity, as soon as the leaders appear, competent to marshal the people, and place on the ground the agencies and institutions adequate to the end proposed.

The States of New Jersey and Pennsylvania, outside the now decreasing body of the Friends, are the stronghold of Presbyterianism; and all churches there are characterized by an extreme of theological bigotry beyond any other portion of the original free States. The city of Philadelphia and Western Pennsylvania are our best fields in this area. Central Ohio, Indiana, and Illinois partake to a great extent of the same religious influence; the original strata of Pennsylvania and New-Jersey immigration having planted in the soil ideas and institutions that yet remain in the country.

Southern Ohio, including the city of Cincinnati; Southern Indiana, Illinois and Missouri, including the cities of St. Louis and Louisville, in Kentucky — are composed of the most irreconcilable elements of population of any States, save those of the Pacific Coast. No class of people is here strong enough to dominate in religious or social ideas. Especially is the influence of the New-England and Western New-York element comparatively weak. All congregational forms of religious polity droop in this humid atmosphere. The Southern element

of population is slow and superstitious. There is a section of the German Protestant and Hebrew people among whom there are more favorable indications; but the majority of the Germans are divided among the Roman Catholic, Lutheran, and materialistic, atheistic parties. The Christians, Disciples, and Universalists seem better able to mould the liberal Christian elements than the Unitarians. Our successes in the cities of St. Louis and Louisville depend largely on the eminent ability and devotion of our leaders there. Cincinnati is the best field of all, but has not yet realized her great possibilities, owing to a transient ministry, and lack of efficient organization of rich materials. Antioch College and the church in St. Louis have been the most powerful agencies yet in the field, in this region.

Kanzas and the Pacific States, partaking more largely of the progressive elements of population, are probably as good ground as the North-west for the Unitarian missionary.

In all the Southern States, our influence must be confined to the larger cities. In each of these, especially in Washington, a church can be sustained, with occasional aid, when the proper man appears. But, outside these few points, it is only a vain delusion to believe we are wanted, or can work to advantage, in the South, until popular education and democratic social ideas have done a half-century's work in this disordered country.

Such is our estimate of the field for the Unitarian missionary. But we must guard against too enthusiastic expectations even in the best portions of this region. It is easier, yet, to establish new Unitarian churches in almost any part of New England than in any part of the country west of the Hudson. Indeed, next to nothing can be done, until the man appears in each community, competent to appreciate its characteristic life, with religious consecration to endure great toils, tact to adjust incongruous social elements, a clear and broad comprehension of Christianity in all its working forces, and an earnest power of speech. We have no belief that any large result can come till such missionaries cultivate the soil. The general interest in religious affairs is too weak to hold people together without a leader; and the fearful excitements of industrial, political

and social life need all the centralizing force of a strong will to hold any body of believers in a church. As fast as fit missionaries can be sent into these regions will our churches grow; and towards this point we must direct our great effort for the next quarter of a century of our existence. Let us invite from our schools, from all professions, from all religious bodies, those able men and women who can do strong, practical work in establishing churches and educational institutions over this region; and our success will be assured.

II. — The Object of Unitarian Missionary Labor.

The whole northern section of this Unitarian mission-field, during the last twenty years, has been occupied by the advocates of a variety of progressive literary, social and political ideas, who by the press, lectures, and conventions, have thoroughly agitated the people. The Spiritualists and the agents of other dissenting views of religion have been heard in every community, through their ablest representatives. The discussions and dissensions in the organized churches have greatly moved large masses of their adherents, and arrested the attention of the whole population. In no region of the civilized world has popular religious *agitation* had such free course.

If the Unitarian missionary, therefore, appears in this field simply as a religious, social, or political agitator, or even a teacher standing alone, he falls into the general crowd that is always passing before the eyes of the people as a dissolving view. He may attract temporary notice from the more thoughtful class; but his impression is at the mercy of the next orator who climbs upon the popular platform. We have little faith, that mere travelling preachers, however brilliant, or even stationary ministers operating alone or without organization, can do our work. Of course, religious agitation is a genuine element of any great reformation; but it is not the highest or most permanent element of success. The object of the Unitarian missionary is primarily to *found a liberal Christian Church* which shall be a permanent influence for the elevation of individuals and the community into a higher and broader Christian

life than now prevails. While, therefore, every honorable method of gaining an extensive hearing should be employed, the wise minister will always look upon his audience as the material for a liberal Christian church, and never think his work even well begun till a number of earnest, religious people, under his leadership, are bound together by solemn agreement to persistent toil and sacrifice in the great cause of a reformed Christianity. There has been no permanent success, in any part of our country, in establishing liberal Christianity without a liberal Christian organization. The most eloquent men have passed off the stage of a religious lectureship, leaving no consolidated power to carry on their work after their departure. The efficiency of every Unitarian church, out of New England, is in exact ratio to-day to its wise and vital organization. Let it be impressed on the soul of every missionary of our faith, that *he is sent forth to found a Unitarian church.* Religious agitation will go on, as of old; but our mission is to organize into permanent working churches the best material thus prepared to our hands.

III. — The Bond of Union.

Every Unitarian church should be built around a profession of Christian faith, as broad as can exist with fidelity to the Christian religion. What that profession shall be, will depend upon the state of Christian culture among those making it. That church will be indeed blessed whose members can stand firmly together on the simple profession of faith in God's infinite love, the spiritual leadership of Christ, and the law of love to God and man.

The "Church of the Redeemer," Cincinnati, Ohio, has adopted the following profession of faith: —

"We, whose names are here recorded, associate ourselves together under the name of the Church of the Redeemer.

"We desire to aid each other, consecrate ourselves, and do good to all men, by obedience to the command of Jesus Christ, our Saviour, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbour as thyself.'

"As a body of Christian believers, we declare our faith in the pure and simple religion taught and lived by Jesus Christ. We believe in 'one God and Father of all, who is above all, through all, and in you all;' in man, as the spiritual, immortal child of God; in Jesus Christ, Son of God and Son of man, as the teacher and exemplar of the religion for mankind. We believe religion here and hereafter consists in a life of love. We rejoice in the liberty wherewith Christ hath made us free, and will protect in ourselves, and vindicate before the world, the freedom which shall enable every child of God to obey the Divine command, 'Be ye perfect even as your Father which is in heaven is perfect.'

"In order that we may accomplish this object, we organize this Church of the Redeemer under the following Constitution and By-laws, which, with this Confession of Faith, is the organization of the church."

This church is organized as a unit, the old distinction between church and society being ignored. The signing the constitution of the church, with consent of a majority of its trustees or two-thirds of its members, constitutes any person, over twelve years of age, a member; and entitles any person, over eighteen, to all privileges save a vote on the disposal of church property, or the pecuniary management of the corporation, which is reserved to owners of pews. This particular organization is simply offered here as an illustration of our idea.

We believe such an organization, in which the body appears before the public as a church, instead of a miscellaneous audience, is much more efficient than any other, especially in the West, where concentration of power and unity and persistence of operation is the crying need in every region of society.

IV. — Worship.

The order of worship in the new church should be adapted to the people composing it. In general terms, the people west of the Hudson need a richer and more varied church-service than in New England. The simpler forms of Congregational-

ism or Presbyterianism are not binding on the people of our new land, however suitable to the wants of the radical English and Scotch population of two centuries ago. Nearly all our churches in the Middle and Western States are working towards a form in which the congregation participates to a greater or less degree. A great help to our missionaries would be a liberal Christian Service-Book, containing a variety of forms for worship, sacraments, and family prayer. Every church must determine how far the liturgical and spontaneous elements can be mingled; for a Unitarian church has the right to adopt any thing the experience of Christendom has shown to be good, or to originate any thing which is a genuine expression of its faith. We believe the administration of baptism and the Lord's Supper, in the light of our blessed faith, a most efficient aid to the spiritual life of every new Unitarian church. Every religious influence that can be drawn from music should be naturalized in the church, a perpetual singing-school for the children being a desirable arrangement. Meetings for religious conversation, discussion, study of the Scriptures, and devotion, are a great help.

V. — Religious Propagandism and Missions.

Every new Unitarian church should be an army for a lofty religious propagandism. The ridiculous indifference or hostility to the diffusion of our blessed religion of love, shown by many Unitarian churches in the East, is no sign of the superiority but of the weakness of their faith. We believe our form of the Christian religion the highest; and, with perfect charity towards all we regard as occupying erroneous or lower ground, we are bound to make every new church a mission post. We should use every honorable method of attracting the people to its preaching, worship, literature, and social life. Our families belonging to it should train up their children to its faithful attendance; invite their friends and neighbors to visit it; urge the multitude of unchurched people, especially the young, to unite with it. An organization to seek out those who should be brought in, and generally to fill the church with members,

should be a part of every new church. Our Eastern churches and clergy should never send a family to the West, without informing the nearest Unitarian church of the fact. Hundreds of families drift away into irreligion in these new countries for lack of this attention; and other thousands are drawn into organizations repulsive to them, because they feel themselves unknown and unnoticed in their old communion.

Every church, however small, should do something for missions; by raising money for the general fund, or sending out its preacher or laymen to proclaim the word. A most efficient mode of missionary work is a society for printing small tracts written by the best minds of the church, or sermons preached by the pastor. A society of women in Albany, N.Y., in this way issued one of the most useful series of tracts ever circulated, at moderate expense. The same organization should urge the circulation of our denominational periodicals, the publications of the American Unitarian Association, and liberal Christian literature. A library of liberal Christian books is an essential of every new church. Let every missionary begin this work at once, however small the way, and he will see its good result.

VI. — The Children's Church.

The corner-stone of every Christian church is the religious education of the children and youth. With the beginning of every Unitarian church, all its children and youth should be gathered into an organization of which the whole congregation should be members; supporting it by contributions of money, and furnishing the best religious culture for teachers. We believe an organization in which the teaching has less prominence than in the New-England Sunday-school, and worship, music, social intercourse, are more prominent, is best for our new Western societies. The pastor can do a good work by preparing a short sermon every Sunday morning for the "Children's Church." In this way our children can be trained into a vital membership of our church, and will not be at the mercy of every powerful organization of the popular sects. A mission school for the poor of our great cities and towns should also

be united with the "Children's Church," and the young engaged in its service. There is no limit to our usefulness in this direction in the large communities of the West.

VII. — Charities.

While the great charities of the land are more and more concentrating into vast organizations, including all denominations of Christians, our churches should be organized as benevolent societies, ready to work alone, or co-operate with larger agencies, as may be most expedient. No church can grow without a great life of solid work for the uplifting of the lower orders of mankind.

VIII. — Education.

Our people in the West should be urged to educate their children, either in the public schools, which are unsectarian, or in the best institutions of which our faith is the guiding spirit. The boys' and girls' schools and colleges of the Middle and Western States are almost universally ecclesiastical sectarian establishments, in which no effort is spared to convert the pupils to "The True Church." We do not censure this fidelity to conviction; but we are amazed that Unitarian parents, who have once known our faith, should expose their children to the indoctrination into the debasing and tyrannical superstitions that rule so many of these seminaries. Every Western and Middle State should have a first-class Unitarian academy for boys and girls, in which our faith should openly be proclaimed, and education shown to be the ally of the pure and broad religion of Jesus Christ.

IX. — The Second Service.

We believe the second or evening service, in our new Unitarian churches, can be most powerfully used as a bridge from the church to the outlying religious world and the general community. As a rule, our morning service should be for the spiritual growth of our permanent congregation. But, in the evening, a different kind of service will attract a new

congregation. In the city of New York, probably the vesper service, with a short, pungent, liberal sermon, is best. In the West, lectures on the applications of liberal Christianity to life are a powerful instrumentality. An excellent help to our hard-worked clergy in Western cities would be a yearly visitation by some of our most gifted Eastern preachers, with a series of religious lectures. Popular lectures, under the control of the church, are sometimes a good agency.

X. — Pecuniary Basis.

It is of the first importance, that the financial basis of every new church should be firmly laid. No body of people should be encouraged to make a call for money from our funds, which they can raise by any sacrifice at home. Every man, woman, and child should be instructed to give freely for the cause. The people of the smallest churches throw away, every year, in ways utterly useless, money enough to place their organization on an honest and effective foundation. A central financial board, managing the church with the same ability and enterprise as a bank or railroad corporation, will often raise the organization to a commanding power; while numbers of our most promising societies have gone to wreck on a loose or niggardly financial policy.

XI. — Christian Union.

No liberal Christian church can hope for permanent success by a life of ecclesiastical isolation. Some of our Eastern clergy and churches fancy themselves in this condition. They are sustained, because they practically enjoy the advantages of Chistian union, while they theoretically repudiate it. But, in the West, where our churches are too much compelled to a solitary life, this union is absolutely essential. Every Unitarian church, in this region, should be a member of the Western Conference and the National Conference, sending its delegates to their meetings, raising money, and in every way possible cooperating with the organizations of the Unitarian body. This can be done in a spirit of freedom, and consistency with our

general duty of Christian fellowship with all churches, towards which our whole religious activity should constantly work.

XII. — A True Church.

The missionary who succeeds thus in founding even a small Unitarian church, in which all the members are bound together by a brotherhood in Christian life and work, may feel that he has established the most valuable institution that can be rooted in this region of our country. Our new American civilization needs nothing so much as the organization of our faith in all centres of social and civil power. And, when once established, let every church be sustained at all hazards. To abandon one such fortress of a progressive Christianity is more than a mistake: it is a treason against American society and the sacred cause of light and love, for which God will call us to account. Only when our Unitarian churches and people feel, that for them the highest duty is to establish their faith in the growing part of this republic, and that their deepest disgrace is their indifference to such duty, will God give us that success which is the sure reward of consecration to the cause of Christ and his law of love.

REPORT ON CHRISTIAN UNIONS.

[The following Report was submitted to the Executive Committee of the Association several months ago. Meantime, it has been examined by many of our ministers and laymen, and has, in the main, received such measure of approval that it is now offered for the benefit of places to which it may be adapted. The whole subject was carefully considered and further developed by Rev. W. P. Tilden in his report before the National Conference, which was published in the last number of the Journal; and the two Reports may be properly examined together, by any who purpose to attempt some such organization.

It is submitted simply in the way of suggestion, to be modified according to the circumstances of the locality in which it is applied; but the general plan is earnestly commended to the attention of the Local Conferences now about to be formed, as one useful method of missionary effort.]

Report.

In attempting to suggest in this Report some practicable method of collecting and organizing the liberal Christian sentiment outside of our churches, your Committee must not be understood as forgetting the need and importance of our usual religious societies with their church edifices, public Sunday worship, and settled pastors. We propose simply to show, that, in those places where a church edifice cannot be built, or a settled pastor supported, an important work may be done. This work, if carried forward according to our sketch, will not only be useful in itself, but will gradually prepare the way for an increase of societies and ministers.

We all know that the great want of our denomination at present is that of able ministers. We all know, that, if we had them, societies might everywhere be formed, and the denomination rapidly increased. But we have them not, and are not likely soon to have them. While we use all means to add to the number of the ministry, let us in the mean time see if we cannot accomplish something more, in a systematic way, with the ministers we have now.

Our plan contemplates, briefly, this change. Instead of having a minister in every church, as now, let us have a minister presiding over several churches. In other words, let us return to the origin of the episcopate, in which every church had its own officers, chosen from among themselves, who were not clergymen, but laymen; and one presiding overseer, who had the charge of several churches.

I. Plan.

Let a certain region be made a district, and let the Unitarian Association appoint a travelling missionary or superintendent for each district. Let this agent or bishop visit all the important centres in his district with the purpose of establishing Christian Unions. On arriving at any place, let him obtain a hall, and deliver a course of lectures or addresses on the Nature of Christianity. Let him show that Christianity is not a creed, a profession, or an emotion; but a life, — a life of outward action proceeding from an inward life of faith, hope, and love. Then let him show that to lead this Christian life requires co-operation and sympathy, and that this is the Christian church; that the essential object of a church, therefore, is not public worship, but Christian co-operation; that therefore there may be a church long before there is a church edifice, public worship, or a settled clergyman; that these should follow and not precede the church union; that they should rest on it, and not it rest on them; that the church should continue to exist, to work, and to grow, even without a pastor or public worship; that it is not necessary to have large numbers in order to make a church, but that two or three, uniting together in the spirit of Christ, are already a Christian church. Let him, therefore, tell them to unite at once, and form such an association, without waiting for numbers, a meeting-house, or a minister. Let them meet in each other's houses; collect a library; take journals; hold religious services among themselves on Sunday or at other times; visit the sick and prisoner, take care of the outcast children, feed the hungry, clothe the naked, and help all reforms needed in their own town or the land.

The district agent of the association, local superintendent, bishop, or whatever his title may be, can also assure these societies that the Unitarian Association will recognize them, wherever organized, as Christian churches; will send them its books; will visit them from time to time by its missionary, who will help them by preaching, by baptizing their children, giving them advice, and, if they desire, holding with them the Christian service of the Lord's Supper.

II. Form of Union.

In order to give a still more practical character to these suggestions, we will offer (merely as an example, to be modified as each Union may desire) the following sketch of a plan of organization.

Constitution of the Christian Union in the Town of ——.

Article 1. The name of this Association shall be "The Christian Union of ——."

Art. 2. The objects of this association shall be Christian improvement and Christian usefulness,—to get good and to do good.

Art. 3. The members of this association shall be those persons who having expressed their desire to become such, and having been nominated at a previous meeting, shall be elected by a majority of the votes of those present.

Art. 4. Members thus chosen shall sign the Constitution, pay the monthly subscription of ——, and attend the various meetings of the association, so far as health and other circumstances may allow.

Art. 5. The officers of this association shall be a president, vice-president, secretary, treasurer, and execu-

tive committee, consisting of three officers and any others who may be added to them.

ART. 6. No creed shall be imposed on the members of this Union; but all, on admission, shall sign the following declaration: —

"We, whose names are subscribed, do unite as a body of brethren and sisters, for the study and practice of Christianity. We agree to meet together and work together, as our opportunities allow; and give a portion of our time, thought, and means, to the benevolent and religious work undertaken by this Union."

ART. 7. Any member desirous of leaving this Union can do so by giving —— days' notice to the president, after which time his obligations to the society shall cease.

III. THE DISTRICT AGENT OR OVERSEER.

According to this plan, the duties of the agent appointed by the American Unitarian Association, in each district, shall be: —

1. To visit and preach, in order to form such Unions, wherever he may find a suitable opening; but in case a Unitarian society or other Liberal society already exists in a town, he shall not organize a Union there, except for special reasons, satisfactory to the Executive Board of the American Unitarian Association.

2. Whenever the agent shall arrive at a place in order to form a Union, he shall set forth the principles of Liberal Christianity, chiefly positively, not negatively; making it apparent that he does not deny for the sake of denial, but for the purpose of ultimate assertion, — that his object is not to destroy, but to fulfil. He shall show his hearers, that they can be Christians at once by leading a Christian life, without waiting till they can ascertain what is the

true creed or true church; and that Christianity consists in love to God and men, shown, not in words only, but in deed and truth. He shall show them, that our purpose in forming these Unions is not to build up a denomination, but to give the reality of church union to those outside of all churches, showing them how they can unite to pray together, study together, and work together.

3. When a Union is thus established, and in operation, the district superintendent shall not lose sight of it, but shall visit it from time to time, correspond with its officers, supply it with books and other reading, and keep advised of its affairs. When it is thought best for the Union to hold Sunday services, he shall suggest the use of such service books, hymn-books, and sermons, as may be most suited to their wants. And we also advise the Association, so soon as it may appear that a number of such Unions are in working order, to procure the best manuscript sermons of our best ministers, and to print them in pamphlet form to be read at the Sunday meetings of the Unions, so that they may have something fresh at each meeting. And the district superintendent shall make a quarterly report of his doings, and the results of his labors, to this Board.

(Signed.)

JAMES F. CLARKE.
JOHN G. PALFREY.
ELI FAY.

REPORT OF MISSIONARY LABOR.

BY REV. W. P. TILDEN.

To the Executive Committee of the American Unitarian Association.

GENTLEMEN. — On the sixth day of July, I received through your Secretary an official announcement of my appointment "as an agent of the American Unitarian Association, to act under the direction of the Executive Committee of said Association for the furtherance of Unitarian Christianity in the New England and Middle States." The duties of my agency were further defined as follows: "The principal work will be to preach in places where there may seem to be special need or special opportunity, and to give such pastoral service during the week as occasion may require; to offer to the Board such service of counsel or co-operation as they may ask in connection with this important work among the churches; and generally, in such ways as opportunity may present, or as your own active interest may develop, to advance the object to which the Association is pledged."

I entered at once upon the work as indicated above, and herewith present a report of my labors up to Nov. 20, with a slight sketch of some of the places visited, that their importance may be justly estimated.

LEBANON, N.H.

My work commenced with a visit to this place. It is a pleasant town on the Northern Railroad, about four miles from White-River Junction. It is delightfully situated in the valley of the Mascomy, a small river running into the Connecticut, furnishing a fine water-power, used for various manufacturing purposes, — furniture, sash and blind manufactories, iron-foundries, machine-shops, saw-mills, grist-mills, &c., filling the place with industry and life. It is a business centre to the neighboring towns. Joining Hanover, and being only four miles from the college, it also enjoys peculiar advantages for

liberal culture, advantages that have been appreciated, as shown by the fact that fifty of the sons of Lebanon have already graduated at Dartmouth. The houses in the village, being owned mainly by their occupants, give evidence of care and good taste. No intoxicating drink is allowed to be sold in the place. Sol was not surprised at the cheering evidence of industry and thrift. The town already contains not far from twenty-five hundred inhabitants, and is constantly increasing. A large woollen mill, in process of construction and nearly completed, will call a large number of young persons into the village. It is probably the most important *business* place in the western part of the State, north of Keene.

On arriving here, I found preparations had been made for a meeting in the Universalist Church. This church had been closed for some months; and, as the society was weak, it was proposed, if practicable, to unite all the liberal elements in the village in a new organization. As certain donations of considerable amount had been left for the benefit of a Unitarian society, whenever one should be formed in the place, and a minister settled, it was thought best to adopt that name, not in a sectarian, but in a broad, catholic sense, embracing all who might choose to unite on the common ground of a liberal faith.

I have preached in this place, in all, five Sundays; spent one entire week with the people, during which I visited some of them in their homes; and held a social meeting at the church, to consult concerning the interests of the movement, and take measures for the organization of a Sunday-school. The following Sunday, the school was inaugurated; an address to the children, teachers, and parents taking the place of the sermon in the afternoon service. A superintendent of ability and force, enjoying the confidence of all, was chosen, and teachers came forward with alacrity to engage in the good work. It was a pleasant occasion. A generous bundle of the "Sunday School Gazette" has been sent them ever since, free of charge, till next New Year's, when we trust that children and parents will become so attached to the racy little sheet, that they will not consent to part with it.

Some weeks before I went to Lebanon, Rev. A. M. Haskell

preached there one Sunday with great acceptance. The following gentlemen have also preached there since the pulpit has been supplied by the American Unitarian Association: Revs. L. J. Livermore, S. C. Beane, J. Angier, M. G. Thomas, J. Murray, J. Fisher. The last-named gentleman preached with such acceptance, that he received a call to settle as their minister; and, since commencing this paragraph, I have heard with great pleasure that he has accepted their invitation.

Mr. Fisher has hitherto been connected with the Universalists, but has had for years a growing sympathy with the Unitarians. His ability as a preacher, his worth as a man, and his peculiar experience, seem to mark him as the providential man to fill that important place, and to harmonize the various phases of the liberal faith, waiting to be moulded, by the grace of God upon his and their united labors, into a Christian church. We rejoice heartily with the society in Lebanon in its good fortune and bright prospects; and, in behalf of the American Unitarian Association, cordially welcome both church and minister to our household of faith.

Weare, N.H.

This is a quiet farming town in Hillsborough County, twenty miles west of Manchester. The scenery is wild, hilly, almost mountainous. Here I preached one Sunday, in a church formerly occupied by the Universalists. They had had no regular preaching for a long time. Dr. Farley had spent a few Sundays with them a year before, and given them a taste of truths that had whet their appetite for more of the same flavor; showing that transient vacation ministries are not in vain. Here I found an interesting movement had already commenced. Feeling the need of some regular Sunday service for themselves and their children, and not being able to sustain a regular ministry, the people interested had organized a Sunday-school, and decided to hold a regular service, giving a part of the day to the school, and the other part to a religious meeting conducted among themselves, one of their number reading a sermon.

This movement was especially interesting, as showing the

ease and naturalness with which the "plan for organizing societies, where the ability to support a regular ministry is wanting," may be adopted, where there are a few, good, earnest, Christian-hearted men and women to take the lead. This is the very best method of instituting that lay preaching for which there is so earnest a call. This movement is designed to embrace, not only Unitarians and Universalists, but Friends, of which there are many in this region, and all others disposed to join them in sustaining public worship on the broad basis of Christian liberty.

I spent a pleasant day with this "little flock;" was listened to with attention, and hospitably entertained. On my return I sent them Dr. Clarke's sermons, for Sunday reading, and a bundle of the "Sunday School Gazette" for the lambs. I hope this good example of Weare will stimulate others similarly situated to "do likewise."

Wilton, N.H.

I visited this place, so intimately associated with liberal Christianity, through the honored names of Abbott, Peabody, Barrett, Burton, and Livermore; spending one Sunday at the Centre, and another at East Wilton, to further efforts there being made to effect a union between the old society and a new shoot from the old root, which had broken soil at the East village, and promised, under proper care, to outstrip in growth and fruitfulness the parent tree. As neither society felt quite able, alone, to give a minister an adequate support, it was proposed to unite, and hold a service alternately at each place. Of course, there were good reasons to be urged for and against the change. But a kind feeling was shown on both sides; and it was finally decided, as we think wisely, to try the experiment.

East Wilton is enjoying a healthy and vigorous growth, and, by a little kindly aid from the mother church, the little band of earnest workers there may become, in a few years, a self-sustaining church; and, like a worthy and grateful child, return fourfold the parental assistance rendered. There are other small societies so situated as to be greatly benefited by a similar arrangement.

West Amesbury, Mass.

I visited this place by invitation, and found a few earnest Unitarians anxious to have liberal preaching. Some had attended the Orthodox church for years, but, not being able to accept the doctrines taught, desired a church for themselves and their children, based on a foundation which both the intellect and the heart could accept.

Service was held in a forsaken-looking edifice, discarded by the Orthodox, which required a very bright and cheerful faith to make tolerable. The attendance, considering the place, was encouraging as to numbers, and also in the interest shown. As there was no meeting at the Universalist Church that Sunday, there were a good number from that society. I met a few friends in the evening, for conference concerning the prospects of starting a new church. But, while there was a good degree of religious earnestness shown, it seemed to be thought the time had not yet fully come to move directly in the matter, except perhaps to take measures for obtaining subscriptions for a new church, which is manifestly a pressing need.

West Amesbury is a flourishing village, alive with industry and thrift; and, if all the Universalists and Unitarians could unite, they might soon have a strong and flourishing society. We hope the friends of the liberal faith here will not give up, without at least attempting to form such a union for the advancement of liberty, holiness, love. We see not why the union so happily consummated at Lebanon and other places may not be harmoniously effected here. Old party lines are fast fading before increasing light. May the light continue to shine till all such lines are bleached clean out, and the sects, not being able to define their own boundaries, come lovingly together in united labors for the kingdom of God!

Andover, N.H.

This is an agricultural town on the Northern Railroad, about twenty-five miles north-west of Concord.

The village is pleasantly located, in a valley surrounded by a

grand panorama of hills. Only five or six miles off, old Kearsarge lifts its solemn brow above the neighboring heights in kingly majesty, as Saul stood head and shoulders above his fellows. A small stream, trying to find its way to the Merrimac, turns sundry wheels that turn out sundry manufactures, weaving a pleasant thread of mechanical industry into the agricultural warp that nature has provided. The place has about twelve hundred inhabitants, *with no regular public worship*. There is an old church standing in the village, once occupied by the Universalists, afterwards by the Christians, but which has long been closed. A neat and commodious hall has recently been erected by a leading citizen, and dedicated to purposes of worship. But politics have so divided the people, that they are unable to unite in the support of a minister, and the place is seldom opened for religious services. I preached in this hall two Sundays, some weeks intervening. The attendance was encouraging, and the interest shown in the words spoken was such as to give promise that, by and by, some measures may be taken for a supply of their pulpit, a part of the time, at least, by the American Unitarian Association. There are men and women here very earnestly desirous that this should be done; and I hope soon to hear that such an arrangement is deemed practicable.

Laconia, N.H.

This town, formerly known as Meredith Bridge, is on the Montreal Railroad, twenty-five or thirty miles above Concord, and within six miles of Lake Winnipiseogee. Laconia is the largest village in the State north of Concord: it is finely located, has large water-power, which is improved by numerous factories for spinning, weaving, knitting, sawing, planing, machine-shops, iron-foundries, &c.

The place is full of life and activity, and steadily increasing in business and population. Lake Village, a mile and a half distant, is also a thriving manufacturing place, nearly as large. The population of both villages is probably from four to five thousand. There are only three organized Christian churches at Laconia, — Orthodox, Free-Will Baptist, and Methodist.

There is therefore a large class of persons who do not attend church at all. There is a Universalist meeting-house, built twenty years ago, and for a time occupied; but no regular service has been held here for some years. The society has faded and gone, and an effort is now being made to organize the liberal element of the place, for the purpose of sustaining a permanent ministry. Rev. J. F. Lovering, of Concord, has preached there several Sundays this summer with great acceptance. Rev. J. Thurston also spent one Sunday here, and has given an interesting account of his visit in the "Christian Inquirer." I have recently preached three Sundays in this place, spending a week with the people, and am happy to report very encouraging prospects of a permanent society. The meetings were held in the Universalist Church, and were well attended by an intelligent and interested congregation. Before I left, measures were in progress for raising the necessary sum to support preaching during the coming year, and generous contributions had been made for that purpose. Also, a plan has been proposed for raising money, by a course of lectures, for refitting the church, making it pleasant and attractive, as befits a place of worship. A Liberal Church at Laconia is thus taking form, and waits only for a good, earnest Christian man of culture, wisdom, force, and faith, as its minister, to consolidate the movement, and make it a permanent success.

Melrose, Mass.

I spent Sunday, Nov. 18, in this pleasant and growing village, six miles from Boston. Through the efforts, mainly, of a young lady born and bred in the Unitarian faith, a place of meeting had been provided, and printed notices circulated among those supposed to be friendly to the movement. Service was held in a small, but neat and commodious hall, which had been used for worship by the Methodists, before building the beautiful church they now occupy. Between forty and fifty persons were present, who evidently felt it good to be there. At the close of the service, a familiar conference was held concerning the new movement, when a committee was appointed,

with great unanimity and earnestness, to take the matter in charge, with a view to continued Sunday services, and a permanent organization. An excellent spirit prevailed. Those who had not known each each other as Unitarians seemed delighted to meet; and they rejoiced together in the prospect of having once more a religious home. It was an auspicious beginning, and the promise seems bright and hopeful for a Unitarian church here. The nearness of Melrose to Boston, and the facilities of railroad communication, make it a desirable residence for business men, so that it can hardly fail of a continually increasing population. A call for help from a place so important should receive a ready and cordial response.

In connection with my work as indicated above, I have occasionally, for special reasons, "with advice and consent of counsel," supplied the pulpit of a brother minister, or of a parish without a pastor. I have visited in this way the following places: —

CHELSEA. — Where I found the church without a minister, and the scattered flock waiting for a good shepherd's voice to call them together.

HUBBARDSTON. — Where the people were lamenting the prospect of losing their faithful minister, Rev. S. Saltmarsh, who had given notice that he was to leave them.

BROOKLYN, N. Y. — Where I found our Brother Putnam's Church renovated and beautified by the letting-in of new light from above; and with a little nestling of a chapel under its wing, — unfledged, but of a sufficient development to show the maternal likeness of chaste beauty into which it would grow.

LAWRENCE, Mass. — Where they were about giving a call to Mr. Moore, who had preached to them with great acceptance, and who has since become their minister.

Here a pleasant incident occurred, which, though small in itself, is worthy of note. At the close of the morning service, it was told me there was a child to be baptized. As no preparation had been made for the rite, I saw that the call for the service was unexpected. Soon the parents came in with their babe. No one seemed to know who they were, or whence they came. They were young persons, plainly but neatly dressed,

of the class who first heard Jesus gladly. I found, by conversation with them, before the service, they were Unitarians from Dr. Beard's parish, Manchester. They were strangers to us all; but, by inquiry, they had found a Unitarian Church, and, as an expression of their gratitude and faith, had brought their most precious treasure to its altar for baptism. These circumstances gave special interest to the occasion. I made a brief address to them, and administered the rite with a full heart. Blessed rite of our blessed religion! abolishing all nationalities, and making strangers in a strange land feel that they "are no more strangers, but fellow-citizens of the saints, and of the household of God."

It will be seen by this report that I h preached much more in New Hampshire than in our own State. This has not been from choice, but from the simple fact that I have held myself subject to the calls, "Come over, and help 'us;" and these have been loudest from the Macedonia of our sister State. There is, doubtless, much work of the same sort nearer home waiting to be done.

As you have a right to know something concerning the general drift of my preaching on the mission to which you have assigned me, it may be proper for me to say, in closing, that it has been practical, rather than theoretical or speculative; religious, rather than theological, dealing in great Christian truths of universal application, rather than denominational peculiarities. I have taken some pains to show that Liberal Christianity, as we hold it, does not mean a *loose* Christianity, with all the pins of positive truth knocked out, and nothing but the rotten pegs of denial to hold the braces in place; that it does not mean liberty to live a low and unworthy life, but liberty to search for God's truth wherever God has revealed it, — the liberty of going directly to all the sources of light and knowledge, whether in the Bible, in Christ, in nature, in history, or the voice of the Spirit in the human soul, to learn His thought concerning us, so that mind and heart may be brought into harmony with the Divine will, and that thus we may know something, in our own experience, of the "glorious liberty of the children of God." I have sought to show that

our mission, as a branch of the one Church, is "not to destroy, but to fulfil;" not to fight our fellow-Christians of a different faith, as if we thought more of their errors than our own sins, but to work on in our own way, with the blessed truths we hold precious and sacred, in building up the true kingdom of God in human hearts and in the world.

The fields, as ever, "are white already to harvest;" and the only really discouraging thing is that the laborers are so few.

Respectfully submitted,

W. P. TILDEN.

LETTER OF DR. HOSMER.

ANTIOCH COLLEGE, YELLOW SPRINGS, OHIO, Oct. 31, 1866.

MY DEAR MR. LOWE, — Our missionary work begins to assume shape, and I may report beginnings and prospects.

1st, Our chapel is a missionary station. Every Sunday we have an audience of about two hundred and fifty students and villagers. I have preached four Sundays, James two, and Dr. Craig one. A fine opportunity, certainly, to give truth to earnest minds, few of which have known much of our faith, thoughts, and methods.

2d, We are to work with Brother Mayo, — we to preach for him, while he scatters the gospel seed broadcast in the suburbs of Cincinnati. I have preached for him already one Sunday.

3d, We have an excellent minister (General McConnell) in the Christian Church here. James and I have agreed to preach for him eight Sundays this year; and he, meantime, is to go out to build up the waste places round about. He is a very interesting man, liberal enough and eloquent, and will do good wherever he goes. His parish cannot give him adequate support; and he thinks he can get something from those to whom he will preach. So we shall be helping him, while he will be an effective missionary of Liberal Christianity. He is a bright, noble man, who raised a company and led it into the war; and returned, after four years and more, a brigadier-general.

4th, At Troy, the Rev. Mr. Miller preaches to a Christian and Unitarian Society. He graduated here, and then at the Cambridge Theological School. His society can't or don't quite sustain him; and, to strengthen him, and to get missionary work out of him, James and I have agreed to preach for him four Sundays, and he, meantime, go out to the scattered sheep, getting what he can for his services.

5th, We mean to go to Columbus and to Cleveland sometimes. I have been to Columbus once already, and lectured in the Universalist Church; and I have made arrangements to help them at Cleveland. Is not this a good plan of operations? And it is all practicable. We hope to make Antioch an advanced post of education and Christianity.

We want books; and may I advertise our wants, and ask generous folks to give us books, and leave them at your rooms? Our world is really moving; the Syracuse Convention was grand. Very cordially, your brother, G. W. HOSMER.

REPORT OF REV. W. C. TENNEY.

LAWRENCE, KANSAS, Oct. 8, 1866.

GENTLEMEN, — My last quarterly report was written immediately after my return from Leavenworth, where I preached the second Sunday in July. I shall be disappointed, if I do not soon have a request thence, that a minister be sent there. Bear in mind that the population of Leavenworth is estimated at 22,000, and is steadily and rapidly increasing, and that a false start will be much worse than no attempt at all. Should this enterprise be fairly inaugurated, I shall next try Kansas City, which is growing now as never before, promising to be a populous and prospering town.

We have formed, or rather *completed*, a church organization of between twenty and thirty members; and the communion service has been administered for the *second* time (to all intents and purposes the *first*) in the existence of the society. Nine

names were enrolled about three years and a half ago, and the service was held *once;* but Mr. Brown was not sufficiently encouraged to repeat it. It will not be again intermitted.

Sunday-evening lectures, suspended during the summer months, will be immediately resumed.

Very truly yours, WM. C. TENNEY.

P.S. Oct. 9. — I have just received a note from Leavenworth, saying, "We have hired Military Hall for Sundays, for three months. Should be glad to see 'our' minister as soon as convenient."

I telegraph to you at Syracuse, and hope it will not be in vain.

LETTER FROM ROCHESTER.

REV. CHARLES LOWE. ROCHESTER, Nov. 3, 1866.

DEAR SIR, — Without warning or expectation, a wealth of literature came this morning to my office; and I welcome those forty-one volumes as opening wider to this Rochester community the door leading to a Liberal-church Unitarian belief. I have purchased many of the works you send, with others, of which "Ecce Homo," "Walker's Sermons at Harvard Chapel," Peabody's "Christianity, the Religion of Nature," are part, and circulated them to much advantage and accession to our society. But your efforts and the resolution of the Executive Committee have, through this circulating library, reached over one thousand patrons eager to read. Placed upon the shelves at once, with other religious reading donated, I will see that these works have *fair* competition, at least, with their Orthodox neighbors.

I cannot express to you in any words the value and permanent food to be wrought through this donation. If at any time I may, with my youthful lay efforts, co-operate to advance the movement of Liberal Christianity by your suggestion, please give it freely, and "strict obedience to orders" shall be given.

Yours truly, D. L. C.

LETTER FROM REV. HIRAM NORTON.

DELTON, WIS., Aug. 1, 1866.

DEAR MR. LOWE, — We are very glad the Association saw fit to make us an appropriation, and are trying to be worthy. I have services here every Sunday, — Sabbath school also. Have been out a few times, and held services in a schoolhouse five or six miles from Delton; distributed tracts, and spoke a word for our Liberal religion. The visible results may not be large, though no good seed shall fail. Our faith is just what many need and welcome. People seem interested.

Yours truly, HIRAM NORTON.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are apropriately reviewed in a religious journal.]

Massachusetts in the Rebellion. By P. C. HEADLEY. Boston: Walker, Fuller, & Co.

A very interesting and valuable collection of sketches and information respecting events which do not need the vista of years to render them illustrious; and which, on the other hand, will never, by lapse of time, run the risk of losing their importance.

Gloria Patri. Prayers, Chants, and Responses for Public Worship. Boston: R. A. Ballou, Agent, 37, Cornhill.

So far as we have been able to examine it, this is a well-prepared Service Book, admirably adapted to its purpose. If the evident demand for some such manual of devotion (to which demand every new compilation is a fresh testimony) does not lead to the preparation of one by some kind of authority which shall make it generally adopted, and so serve as a kind of bond between the churches, we think this volume may claim the careful attention of all who propose to adopt a book of worship.

Flower de Luce. By H. W. LONGFELLOW. Boston: Ticknor & Fields.

A choice little volume with tasteful illustrations, making a beautiful setting for thirteen short poems, most of which have

been already before the public in the "Atlantic" and elsewhere, but which have a new charm in this attractive dress.

Self-Culture. A Practical Answer to the Questions, What to learn? How to learn? When to learn? With illustrative Anecdotes and Biographical Sketches, Courses of Reading, &c., &c. By JOHN R. BEARD, D.D. Manchester, Eng.: John Heywood.

A few copies of the above book have been imported, and are for sale at the Rooms of the Association.

The following have been referred to the Ladies' Commission on Sunday-school Books: —

Haste and Waste. By OLIVER OPTIC. *Hope and Have.* By OLIVER OPTIC. Boston: Lee & Shepard.

Kindergarten Spelling-book. Part I. By ELLA LITTLE. Boston: Lee & Shepard.

First Lessons in Reading on a New Method. Boston: Lee & Shepard.

A Child's Book of Religion. For Sunday Schools and Homes. Compiled by O. B. FROTHINGHAM. Boston: Walker, Fuller, & Co.

Stories of Many Lands. By GRACE GREENWOOD. Boston: Ticknor & Fields.

PAMPHLETS.

The Well-Wisher. A Monthly Journal. BABOO P. C. GUPTA. Calcutta.

Good News. A Monthly Magazine of Social Science and Christian Charity. Conducted by C. F. BARNARD. Boston: William V. Spencer.

Report, presented at the Twenty-first Annual Meeting of the Manchester District Sunday-school Association, held in Manchester, Eng., March 30, 1866.

An Oration. Delivered at the Dedication of the Soldiers' Monument, in Evergreen Cemetery, Brighton, Mass., July 26, 1866, by Rev. Frederic Augustus Whitney. With an Appendix, containing Notices of the Deceased Soldiers.

UNITARIAN ALMANAC.

It has been decided to issue, in the place of the January number of the "Journal," a Year-Book, on a plan somewhat similar to that published by this Association in former years, — to contain such valuable statistics of the denomination, and other interesting material, as we may be able to secure. For its completeness, we rely on the readiness of our friends to send us such information as it may be in their power to communicate, in answer to the circulars which have been issued.

We should be glad to have a complete account of every Association, philanthropic or religious, which is wholly or in part under Unitarian control; and of educational institutions which are on a liberal theological basis. In order to be of avail for our purpose, *communications must be received before December* 10.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 12, 1866. — Present, Messrs. Palfrey, Padelford, Smith, Clarke, Livermore, Crosby, Denny, Sawyer, Fox, and Lowe.

The Committee on Finance reported the following vote, which was adopted: —

"*Voted*, That the Treasurer be authorized to petition the Legislature, at its next session, for an amendment of the act of incorporation, permitting the Association to hold real and personal estate to an amount not exceeding $200,000."

The Committee on Publications presented a report in which they recommended that an appropriation be made for the publication of an edition of Rev. Dr. Hedge's "Reason in Religion," the stereotype plates of which had now come into the possession of the Association; and the recommendation was adopted.

This Committee also reported, that they thought it desirable

to call the attention of the Board to the question of the expediency of discontinuing the publication of the "Monthly Journal." Various intimations had been received, suggesting that the same amount might be expended more advantageously by publishing the same matter in other ways, — as, for example, in the "Christain Register" and "Christian Inquirer," and by contributing towards the increased circulation of those papers. In order to bring the subject before the Board, the Committee submitted the following resolution for their discussion: —

"*Resolved*, That, in consequence of the great expense attending it, the publication of the 'Monthly Journal' of this Association be discontinued at the close of the present year; that equitable arrangements be made with those who have subscribed in advance; and that we henceforth rely on the other periodicals of the denomination for the service which has been attempted by this Journal."

After some discussion it was decided, in order to afford time for obtaining a general expression of opinion on the subject, to assign the resolution for consideration at the January meeting.

The Committee on the New-England States reported, that applications for aid had been received from the societies in Mendon and Tyngsborough, Mass.; and recommended an appropriation of $150 to the former, and to the latter of $100; both of which appropriations were made.

The Committee on the Southern States presented a report, in which they recommended an appropriation of $250 for the services, for six months, of Miss Amy M. Bradley, in Wilmington, N.C. They proposed, that she should go, under the joint direction and with the joint support of the Association and the Soldiers' Memorial Society, to take charge of an industrial school, to gather and conduct a Sunday school, — in both cases for blacks as well as whites; and to circulate reading matter, and do other missionary work which might lie in her power.

The report of this Committee was adopted.

The Secretary called the attention of the Board to the resolution, adopted at the recent Annual Meeting of the Sunday-school Society, proposing a transfer to the Association of the work now undertaken by that Society.

He also presented the following report from the Ladies' Commission on Sunday-school Books; which was read to the Board: —

Report of the Ladies' Commission on Sunday-school Books to the Executive Committee of the American Unitarian Association.

The Ladies' Commission on Sunday-school Books have examined, during the last year, over twelve hundred volumes; and of this number we have recommended about two hundred, as suitable for our Sunday-school libraries. Our catalogue, printed the last month, has been sent to every minister in the denomination, and to some superintendents of Sunday schools. It has also been sent to publishers of juvenile books in Boston, New York, and Philadelphia; and we are constantly receiving from them new publications for examination. We propose to issue a much larger catalogue in the spring, and afterward to add annual supplements. We hope to make this catalogue of such value, that it may become an established authority in the selection of books for our Sunday-school libraries. The first number, although in many respects incomplete and unsatisfactory to us, has been already used to such an extent in the selection of books, that we are convinced it meets a positive want of the Sunday schools. We ask, therefore, for the means requisite for preparing and printing future catalogues, with an assurance, that the desirableness of this work, and the small expense of carrying it on, will sufficiently recommend it.

The preparation of this catalogue was not, however, all which our organization hoped to accomplish.

We have read a large number of books which are out of print, some of which we should strongly recommend for republication.

Our Committee on Foreign Books also advise the reprint of certain English and other foreign books.

Of the manuscripts submitted to us, we have found none altogether suited to our purpose. And we consider it very desirable, that we should in future be able to offer some inducements to writers to prepare books adapted to the wants of our Sunday-school libraries.

We would therefore respectfully renew the request made last year, that the Executive Committee will consider the desirableness of publishing books for the Sunday-school libraries, and of importing such foreign books as are recommended by the Commission.

As great complaint is made to us of the poor bindings of juvenile books and the consequent loss to the libraries, we would also ask the Executive Committee to consider the expediency of purchasing such books as we recommend in the sheets, binding them uniformly in stout and strong bindings, and keeping them for sale at some bookstore, or at the rooms of the Association.

We have no occasion to ask immediately for another appropriation, as we have expended but little more than half the appropriation for the past year. We presume, however, that our printing bill during the coming year will be larger, and that with increased usefulness our expenses will be correspondingly increased.

G. W. SMITH,
F. S. MERRILL,
E. S. TIBBETS,

Business Committee of Ladies' Commission on Sunday-school Books.

After the reading of the above report, it was voted to refer it, together with the resolutions of the Sunday-school Society, to the Committee on Publications, with authority to confer with the Committees of both these organizations.

The report of the Special Committee on Christian Unions, laid on the table at the July meeting, was taken up; and, after discussion, the Secretary was requested to have the report printed in the next number of the "Monthly Journal."

The Board then adjourned to Monday, Dec. 10, at three o'clock, P.M.

INTELLIGENCE.

THE NEW CHURCH OF THE SOCIETY IN SHEBOYGAN, WIS., was dedicated on Wednesday, Oct. 24. The order of services was as follows: Invocation by Rev. Hiram A. Reid, of Beaver Dam, Wis.; passages from the Psalms, read alternately, by the pastor, Rev. George S. Shaw, and the congregation; reading from the Scriptures by Rev. Abraham A. Roberts, of Baraboo, Wis.; prayer of dedication by Rev. Robert Collyer, of Chicago, Ill.; sermon by Rev. Charles H. Brigham, of Ann Arbor, Mich.; prayer; address to the Society by Rev. Carlton A. Staples, of Milwaukee, Wis.; benediction by the pastor.

THE FIFTIETH ANNIVERSARY of the settlement of Rev. Joseph Allen, D.D., over the Society in Northborough, Mass., was celebrated on Tuesday, Oct. 30. The religious services in the church, were as follows: Anthem, "I was glad when they said unto me, We will go into the house of the Lord" (the same used at the service fifty years before); introductory prayer by Rev. Alonzo Hill, D.D., of Worcester; reading from the Scriptures by Rev. Edward H. Hall, of Plymouth; original hymn,

written by Mrs. H. M. Chesboro; prayer by Rev. Calvin Lincoln, of Hingham; sermon by Rev. Dr. Allen; hymn (the one used at the ordination in 1816); prayer by Rev. Ezra S. Gannett, D.D., of Boston; anthem; benediction. A social gathering in the vestry followed the services in the church, at which addresses were made by Rev. Joseph H. Allen, the oldest son of Rev. Dr. Allen; Rev. Drs. Hill and Gannett; Rev. Calvin Lincoln; Rev. Edmund B. Willson, of Salem; Rev. Rush R. Shippen, of Worcester; Rev. Edward H. Hall, of Plymouth; Rev. Benjamin H. Bailey, of Dedham; and Hon. Charles Allen, of Worcester.

Rev. Calvin Stebbins was installed as pastor of the Society in Chicopee, Mass., on Thursday, Nov. 22. The order of services was as follows: Introductory prayer, Rev. B. V. Stevenson (Universalist), of Chicopee; reading from the Scriptures by Rev. Charles A. Humphreys, of Springfield; sermon by Rev. James Freeman Clarke, of Boston; prayer of installation by Rev. Charles T. Canfield, of Bernardston; charge by Rev. William L. Jenkins, of Northampton; right hand of fellowship by Rev. Charles Noyes, of Northfield; address to the Society by Rev. John F. Moors, of Greenfield; benediction by the pastor.

Rev. David H. Clarke, of Alton, Ill., has accepted an invitation to take charge of the new Unitarian Society in Evansville, Ind.

Rev. J. Fisher, recently pastor of the Universalist Society in Alstead, N.H., has accepted a call from the new Unitarian Society in Lebanon, N.H.

Rev. Thomas Hirst Smith, from England, commenced his labors as pastor of the Society in Charleston, S.C., on Sunday, Nov. 11.

Rev. C. W. Emerson, of Brookfield, Vt., hitherto connected with the Orthodox Congregationalists, has accepted a call from the new Liberal Society in Vineland, N.J.

Mr. George M. Folsom, a graduate of the Cambridge Divinity School, in the last class, has accepted a call from the Society in Groton, Mass.

Mr. J. Vila Blake, a graduate of the Cambridge Divinity School, in the last class, has accepted a call from the Society in Haverhill, Mass.

CONTRIBUTIONS TO THE AMERICAN UNITARIAN ASSOCIATION.

In accordance with a vote of the Executive Committee of the American Unitarian Association, the period for accrediting sums received as belonging to the present year's contributions ended Sept. 30, 1866; and the following is a complete list of acknowledgments for the year thus defined.

Received from societies, as follows:—

MAINE.

Augusta	$30.00
Bangor	500.00
Belfast	100.00
Calais	30.00
Eastport	50.00
Houlton	22.00
Kennebunk	250.50
Saco	40.25

NEW HAMPSHIRE.

Charlestown	100.00
Concord	120.00
Dublin	55.00
Exeter	38 00
Fitzwilliam	16 00
Keene	400.00
Peterboro'	30.00
Portsmouth	1,000.00
Walpole	131.00
Wilton and East Wilton	42.15

VERMONT.

Brattleboro'	334.00
Burlington	200.00

MASSACHUSETTS.

Andover, North	105.00
Ashby	65.00
Athol	19.18
Barre	105.00
Belmont (from ladies of Soc.)	100.00
Bernardston	54.00
Beverly	364.00
Billerica	87.00
Bolton	33.35
BOSTON:—	
First Society	980.25
King's Chapel Society	613.00
New North Society	552.00
New South Society	430 00
Arlington-street Society	3,300.00
Hollis-street Society	1,272.56
West-church Society	1,500 00
Hawes-place Society	410 00
So. Congregational Society	3,500.11
Church of the Disciples	851.00
Church of the Unity (unfinished)	3,300.00
Bridgewater, East	38 00
Bridgewater, West	70.00
Brookline	988.05
Cambridge	800.00
Cambridge, East	100.00
Cambridge (Lee Street)	370 20
Cambridge, West	235 00
Canton	175.00
Charlestown	550 00
Chelsea, North	20 00
Chicopee	301 20
Cohasset	50.55
Concord	345.00
Danvers, South	321.00
Dedham	337.05
Deerfield	100.00
Dorchester	1,806.20
Dorchester (Rev. T. J. Mumford's Society)	166.16
Dover	10.00
Duxbury	40.00
Easton	23.00
Easton, North	500.00
Fairhaven	105.30
Fitchburg	330.00
Framingham	342.00
Grafton	42.00
Groton	243.76
Greenfield	209.58
Harvard	60.00
Haverhill	120.00
Hingham (First Society)	83.06
Hingham (Third Society)	200.00
Hubbardston	50.00
Hudson	32.50
Kingston	53.26
Lancaster	115 00
Lawrence	100.00
Leominster	300.00
Lexington	122.00
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THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. VII.

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